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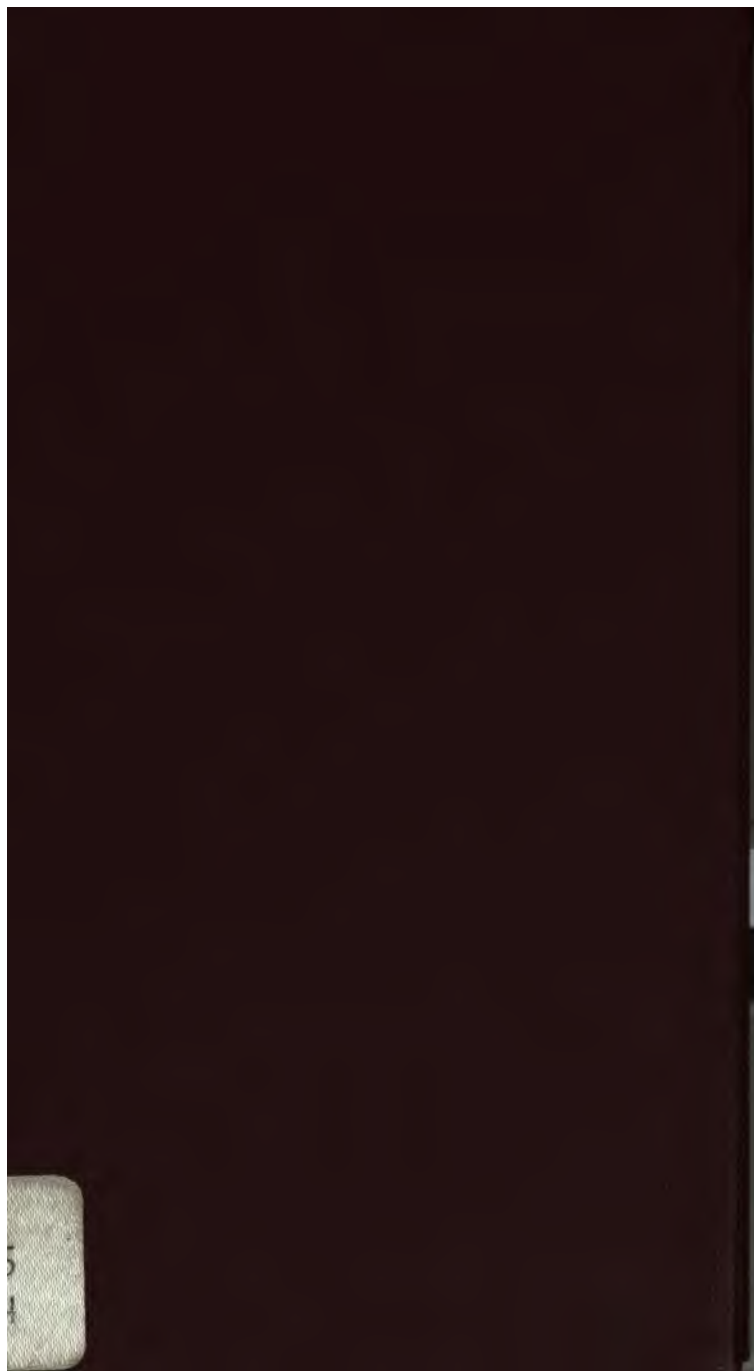
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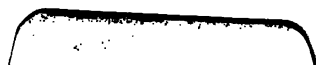
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THE
RELIGIOUS CREEDS
AND
STATISTICS
OF EVERY
CHRISTIAN DENOMINATION
IN THE
UNITED STATES
AND
BRITISH PROVINCES.
WITH
SOME ACCOUNT OF THE RELIGIOUS SENTIMENTS
OF THE
JEWS, AMERICAN INDIANS, DEISTS, MAHOMETANS, &c.
Alphabetically Arranged.

BY JOHN HAYWARD.

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1836.

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PREFACE.



THE following pages were intended to form a part of another publication ; but as the Creeds or Doctrines of the several denominations of Christians, could not be fully expressed without occupying more room than could be well spared in that work ; and as articles of a religious nature might appear rather misplaced in a volume almost exclusively appropriated to geographical descriptions, and statistics of various kinds, the Editor has concluded to publish that part, containing religious intelligence, in a separate volume.

With some exceptions, this volume is a compilation from various works of acknowledged authority. The authors which the compiler has consulted, and from which he has taken many of the creeds, forms of church government, modes of worship, &c. are the following : Mosheim and MacLaine's Ecclesiastical History ; Gregory and Ruter's Church History ; Buck and Henderson's Theological Dictionaries ; Adams' View of Religions ; Benedict's History of all Religions ; Evans' Sketches ; Brown's Encyclopedia of Religious Knowledge ; Cyclopedia Americana ; and many other valuable publications.

To the clergy and other gentlemen, who have kindly favored the Editor with their communications and assistance, he tenders his most grateful acknowledgments.

Should it be found that the Editor has been so unfortunate as to have made any mistatement in regard to the sentiments of any sect or denomination, he assures the public that the error, when discovered, shall be corrected in some publication, *coextensive with the work.*

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Considerable time and labor have been bestowed to render the statistics of the several denominations as full and accurate, as possible. Indeed, the whole has been prepared with much care ; and the Editor indulges a hope that it will prove acceptable to the public, as a book of common reference, on a subject of greater interest and importance, than any other to which the human mind can devote itself.

August 24, 1836.

NOTE. The Editor proposes to publish, annually, the Statistics of the several denominations of Christians in the United States and British Provinces. Any assistance from his friends, at home or abroad, to render the work accurate, will be very gratefully received.

RELIGIOUS CREEDS, &c.

ARIANS,

THE followers of Arius, a presbyter of the church of Alexandria, about A. D. 315, who held that the Son of God was totally and essentially distinct from the Father; that he was the first and noblest of those beings whom God had created; the instrument, by whose subordinate operation he formed the universe; and therefore, inferior to the Father both in nature and dignity; also, that the Holy Ghost was not God, but created by the power of the Son. The Arians owned that the Son was the Word; but denied that Word to have been eternal. They held that Christ had nothing of man in him but the flesh, to which the Word was joined, which was the same as the soul in us.

In modern times, the term *Arian* is indiscriminately applied to those who consider Jesus simply subordinate to the Father. Some of them believe Christ to have been the creator of the world; but they all maintain that he existed previously to his incarnation, though in his pre-existent state they assign him different degrees of dignity. See Matt. 4: 10.—15: 32.—19: 17.—27: 46. Mark 5: 7.—13: 32. John 4: 23.—14: 28.—20: 17. Acts 4: 24. 1 Cor. 1: 4.—11: 3.—15: 24. Eph. 1: 17.—4: 6. Phil. 1: 3, 4, &c.

ARMINIANS,

THOSE persons who follow the doctrines of Arminius, who was pastor at Amsterdam, and afterwards professor of divinity at Leyden. Arminius had been educated in the opinions of Calvin; but, thinking the doctrine of that great man with regard to free will, predestination and grace, too severe, he began to express his doubts concerning them, in the year 1591; and, upon farther inquiry, adopted the sentiments of those whose religious system extends the love of the Supreme Being and the merits of Jesus Christ, to all mankind.

The distinguishing tenets of the Arminians may be comprised in the five following articles relative to predestination, universal redemption, the corruption of man, conversion, and perseverance, viz.

I. That God determined to bestow pardon and present salvation on all who repent and believe in Christ; and final salvation on all who persevere to the end, and to inflict everlasting punishment on those who should continue in their unbelief, and resist his divine

succours ; so that election was conditional, and reprobation in like manner the result of foreseen infidelity and persevering wickedness. See Ezek. 18 : 30—32. Acts 17 : 24—30. Matt. 23 : 37. Rom. 2 : 4, 5.—5 : 18. 1 Tim. 11 : 1—4. 2 Pet. 1 : 10.—3 : 9.

II. That Jesus Christ by his sufferings and death, made an atonement for the sins of all mankind in general, and of every individual in particular ; that, however, none but those who believe in him can be partakers of divine benefits. See John 2 : 2.—3 : 16, 17. Heb. 2 : 9. Isa. 50 : 19, 20. 1 Cor. 8 : 11.

III. That true faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free will ; since man, in consequence of his natural corruption, is incapable either of thinking or doing any good thing ; and that, therefore, it is necessary, in order to his conversion and salvation, that he be regenerated and renewed by the operation of the Holy Ghost, which is the gift of God through Jesus Christ.

IV. That this divine grace, or energy of the Holy Ghost, begins and perfects every thing that can be called good in man, and, consequently, all good works are to be attributed to God alone ; that, nevertheless, this grace is offered to all, and does not force men to act against their inclinations, but may be resisted and rendered ineffectual, by the perverse will of the impenitent sinner. Some modern Arminians interpret this and the last article with a greater latitude. See Isa. 1 : 16. Deut. 10 : 16. Eph. 4 : 22.

V. That God gives to the truly faithful who are regenerated by his grace, the means of preserving themselves in this state. The first Arminians, indeed, had some doubt with respect to the closing part of the latter article ; but their followers uniformly maintain, “that the regenerate may lose true justifying faith, fall from a state of grace, and die in their sins.” See Heb. 6 : 4—6. 2 Pet. 2 : 20, 21. Luke 21 : 35. 2 Pet. 3 : 17. Arminius died in 1609, aged 49.

ATHEISTS.

THE Atheists are those who deny the existence of God : this is called *speculative* atheism. Professing to believe in God, and yet acting contrary to this belief, is called *practical* atheism. Absurd and irrational as atheism is, it has had its votaries and martyrs. In the seventeenth century, Spinoza, a foreigner, was its noted defender. Lucilio Vanini, a native of Naples, also publicly taught atheism in France ; and, being convicted of it at Toulouse, was condemned and executed in 1619. It has been questioned, however, whether any man ever seriously adopted such a principle.

Archbishop Tillotson says, “I appeal to any man of reason, whether any thing can be more unreasonable than obstinately to impute an effect to chance, which carries in the very face of it all the arguments and characters of a wise design and contrivance. Was ever any considerable work, in which there was required a great variety of parts, and a regular and orderly disposition of those parts, done by chance ? Will chance fit means to ends, and that

in ten thousand instances, and not fail in any one? How often might a man, after he had jumbled a set of letters in a bag, fling them out upon the ground, before they would fall into an exact poem; yea, or so much as make a good discourse in prose? And may not a little book be as easily made by chance as the great volume of the world? How long might a man be in sprinkling colours upon canvass with a careless hand, before they would happen to make the exact picture of a man? And is a man easier made by chance than his picture? How long might twenty thousand blind men, who should be sent out from several remote parts of England, wander up and down before they would all meet upon Salisbury plain, and fall into rank and file in the exact order of an army? And, yet, this is much more easy to be imagined than how the innumerable blind parts of matter should rendezvous themselves into a world. A man that sees Henry the Seventh's chapel at Westminster, might with as good reason maintain, (yea, with much better, considering the vast difference betwixt that little structure and the huge fabric of the world,) that it was never contrived or built by any means, but that the stones did by chance grow into those curious figures into which they seem to have been cut and graven; and that upon a time, (as tales usually begin,) the materials of that building, the stone, mortar, timber, iron, lead and glass, happily met together, and very fortunately ranged themselves into that delicate order in which we see them now, so close compacted, that it must be a very great chance that parts them again. What would the world think of a man that should advance such an opinion as this, and write a book for it? If they would do him right, they ought to look upon him as mad; but yet with a little more reason than any man can have to say, that the world was made by chance, or that the first men grew up out of the earth as plants do now. For, can any thing be more ridiculous, and against all reason, than to ascribe the production of men to the first fruitfulness of the earth, without so much as one instance and experiment, in any age or history, to countenance so monstrous a supposition? The thing is, at first sight, so gross and palpable, that no discourse about it can make it more apparent. And yet, these shameful beggars of principles give this precarious account of the original of things; assume to themselves to be the men of reason, the great wits of the world, the only cautious and wary persons that hate to be imposed upon, that must have convincing evidence for every thing, and can admit of nothing without a clear demonstration of it."

Lord Bacon remarks, that "a little philosophy inclineth a man's mind to Atheism, but depth in philosophy bringeth men's minds about to religion: for while the mind of man looketh upon second causes scattered, it may rest in them and go no farther; but when it beholdeth *the chain* of them confederated and linked together, it must needs fly to Providence and Deity." (See Appendix, Note A.)

BAPTISTS,

A denomination of Christians, distinguished by their simple adherence to the Scriptures, by their views of the spiritual constitution of the Christian church, and of the holy design, subjects and mode of baptism. They hold that a personal profession of faith, and an immersion in water, are essential to baptism. There are several bodies of Baptists in the United States, which will be found under their different names. The *Regular* or *Associated Baptists* are, in sentiment, moderate Calvinists, and form the most numerous body of Baptists in this country.

The Baptists of all denominations, being independent, or congregational in their form of church government, their ecclesiastical assemblies disclaim all right to interfere with the concerns of individual churches. Their public meetings by delegation from different churches, are held for the purpose of mutual advice and improvement, but not for the general government of the whole body.

The following brief Declaration of Faith, with the Church Covenant, was recently published by the Baptist Convention of New Hampshire, and is believed to express, with little variation, the general sentiments of the Regular or Associated Baptists.

I. OF THE SCRIPTURES.—We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true centre of Christian union, and the supreme standard by which all human conduct, creeds and opinions should be tried.

II. OF THE TRUE GOD.—That there is one, and only one, true and living God, whose name is JEHOVAH, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness; worthy of all possible honor, confidence and love; revealed under the personal and relative distinctions of the Father, the Son, and the Holy Ghost; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

III. OF THE FALL OF MAN.—That man was created in a state of holiness, under the law of his Maker, but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of Satan, and of their own sinful passions, and therefore under just condemnation to eternal ruin, without defence, or excuse.

IV. OF THE WAY OF SALVATION.—That the salvation of sinners is wholly of grace, through the mediatorial offices of the Son of God, who took upon him our nature, yet without sin; honored the law by his personal obedience, and made atonement for our sins by his death; being risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sym-

thies with divine perfections, is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour.

V. OF JUSTIFICATION.—That the great Gospel blessing, which Christ of his fulness bestows on such as believe in Him, is justification; that justification consists in the pardon of sin and the promise of eternal life, on principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done, but solely through his own redemption and righteousness; that it brings us into a state of most blessed peace and favour with God, and secures every other blessing needful for time and eternity.

VI. OF THE FREENESS OF SALVATION.—That the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ; which refusal will subject him to an aggravated condemnation.

VII. OF GRACE IN REGENERATION.—That in order to be saved, we must be regenerated or born again; that regeneration consists in giving a holy disposition to the mind, and is effected in a manner above our comprehension or calculation, by the power of the Holy Spirit, so as to secure our voluntary obedience to the Gospel; and that its proper evidence is found in the holy fruit which we bring forth to the glory of God.

VIII. OF GOD'S PURPOSE OF GRACE.—That election is the gracious purpose of God, according to which he regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it is ascertained by its effects in all who believe the Gospel; is the foundation of Christian assurance; and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence.

IX. OF THE PERSEVERANCE OF SAINTS.—That such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation.

X. HARMONY OF THE LAW AND GOSPEL.—That the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good; and that the inability which the Scriptures ascribe to fallen men to fulfil its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the Gospel, and of the means of grace connected with the *establishment* of the visible church.

XI. OF A GOSPEL CHURCH.—That a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel ; observing the ordinances of Christ ; governed by his laws ; and exercising the gifts, rights and privileges invested in them by his word ; that its only proper officers are bishops or pastors, and deacons, whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus.

XII. OF BAPTISM AND THE LORD'S SUPPER.—That Christian baptism is the immersion of a believer in water, in the name of the Father, Son and Spirit ; to show forth in a solemn and beautiful emblem, our faith in a crucified, buried, and risen Saviour, with its purifying power ; that it is pre-requisite to the privileges of a church relation ; and to the Lord's supper, in which the members of the church, by the use of bread and wine, are to commemorate together the dying love of Christ ; preceded always by solemn self-examination.

XIII. OF THE CHRISTIAN SABBATH.—That the first day of the week is the Lord's day, or Christian Sabbath, and is to be kept sacred to religious purposes, by abstaining from all secular labor and recreations ; by the devout observance of all the means of grace, both private and public ; and by preparation for that rest which remaineth for the people of God.

XIV. OF CIVIL GOVERNMENT.—That civil government is of divine appointment, for the interests of good order of human society ; and that magistrates are to be prayed for, conscientiously honored, and obeyed, except in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

XV. OF THE RIGHTEOUS AND THE WICKED.—That there is a radical and essential difference between the righteous and the wicked ; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem ; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse ; and this distinction holds among men both in and after death.

XVI. OF THE WORLD TO COME.—That the end of this world is approaching ; that at the last day, Christ will descend from heaven, and raise the dead from the grave to final retribution ; that a solemn separation will then take place ; that the wicked will be adjudged to endless punishment, and the righteous to endless joy ; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

CHURCH COVENANT.—Having been, as we trust, brought by divine grace to embrace the Lord Jesus Christ, and to give up ourselves wholly to him ; we do now solemnly and joyfully covenant with each other, **TO WALK TOGETHER IN HIM WITH BROTHERLY LOVE**, to his glory as our common Lord. We do, therefore, in his strength engage,

That we will exercise a mutual care, as members one of another, to promote the growth of the whole body in Christian knowledge,

holiness and comfort ; to the end that we may stand perfect and complete in all the will of God.

That to promote and secure this object, we will uphold the public worship of God and the ordinances of his house ; and hold constant communion with each other therein ; that we will cheerfully contribute of our property for the support of the poor, and for the maintenance of a faithful ministry of the Gospel among us.

That we will not omit closet and family religion at home, nor allow ourselves in the too common neglect of the great duty of religiously training up our children, and those under our care, with a view to the service of Christ, and the enjoyment of heaven.

That we will walk circumspectly in the world, that we may win their souls ; remembering that God hath not given us the spirit of fear, but of power, and of love, and of a sound mind ; that we are the light of the world and the salt of the earth, and that a city set on a hill cannot be hid.

That we will frequently exhort, and if occasion shall require, admonish one another, according to Matthew 18th, in the spirit of meekness ; considering ourselves, lest we also be tempted, and that as in baptism we have been buried with Christ, and raised again ; so there is on us a special obligation henceforth to walk in newness of life.

And may the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will ; working in us that which is well pleasing in his sight, through Jesus Christ : to whom be glory forever and ever. AMEN. See Matt. 3 : 5, 6, 11, 13—16.—20 : 22, 23.—21 : 25.—28 : 19. Mark 1 : 4, 5, 8, 9, 10.—11 : 30.—16 : 15, 16. Luke 3 : 3, 7, 12, 16, 21.—7 : 29, 30.—12 : 50.—20 : 4. John 1 : 28, 31, 33.—3 : 22, 23.—4 : 1, 2. Acts 1 : 5, 22.—2 : 38, 41.—8 : 12, 13, 36—39.—9 : 18.—10 : 37, 47, 48.—13 : 24.—16 : 15, 33.—18 : 8, 25.—19 : 4, 5.—22 : 16. Rom. 6 : 3, 4. 1 Cor. 1 : 13—17.—10 : 2, 12 : 13.—15 : 29. Gal. 3 : 27. Eph. 4 : 5. Col. 2 : 12. Heb. 6 : 2. 1st Pet. 3 : 21.

Many of the Baptists, particularly in large cities, erect *baptistries* in their places of worship. This is considered improper, by some, as in all baptisms mentioned in the Scriptures, where the place is named, the ordinance was performed in the open air ; in a river, lake or sea. (*See Appendix, Note B.*)

BEREANS.

THE Bereans are a sect of protestant dissenters from the church of Scotland, who take their title from and profess to follow the example of the ancient Bereans, in building their system of faith and practice upon the Scriptures alone, without regard to any human authority whatever. The Bereans first assembled as a separate society of Christians, in the city of Edinburgh, in the autumn of 1773. Mr. Barclay, a Scotch clergyman, was the founder of this sect.

The Bereans agree with the great majority of Christians respecting the doctrine of the Trinity, which they hold as a fundamental article ; and they also agree in a great measure with the professed principles of our orthodox churches, respecting predestination and election, though they allege that these doctrines are not consistently taught. But they differ from the majority of all sects of Christians in various other important particulars, such as, 1. Respecting our knowledge of the Deity. Upon this subject they say, the majority of professed Christians stumble at the very threshold of revelation ; and, by admitting the doctrine of natural religion, natural conscience, natural notices, &c., not founded upon revelation, or derived from it by tradition, they give up the cause of Christianity at once to the infidels ; who may justly argue, as Mr. Paine in fact does in his *Age of Reason*, that there is no occasion for any revelation or word of God, if man can discover his nature and perfections from his works alone. But this the Bereans argue is beyond the natural powers of human reason ; and, therefore, our knowledge of God is from revelation alone, and that without revelation man would never have entertained an idea of his existence. 2. With regard to faith in Christ, and assurance of salvation through his merits, they differ from almost all other sects whatever. These they reckon inseparable, or rather the same, because (they say) "God hath expressly declared, he that believeth shall be saved ; and, therefore, it is not only absurd but impious, and in a manner calling God a liar, for a man to say I believe the Gospel, but have doubts, nevertheless, of my own salvation." With regard to the various distinctions and definitions that have been given of different kinds of faith, they argue that there is nothing incomprehensible or obscure in the meaning of this word as used in Scripture ; but that as faith, when applied to human testimony, signifies neither more nor less than the mere simple belief of that testimony as true, upon the authority of the testifier, so, when applied to the testimony of God, it signifies precisely "the belief of his testimony, and resting upon his veracity alone, without any kind of collateral support from concurrence of any other evidence or testimony whatever." And they insist that, as this faith is the gift of God alone, so the person to whom it is given is as conscious of possessing it as the being to whom God gives life is of being alive : and, therefore, he entertains no doubts either of his faith or his consequent salvation through the merits of Christ, who died and rose again for that purpose. In a word, they argue that the gospel would not be what it is held forth to be, glad tidings of great joy, if it did not bring full personal assurance of eternal salvation to the believer ; which assurance, they insist, is the present infallible privilege and portion of every individual believer of the gospel. 3. Consistently with the above definition of faith, they say that the sin against the Holy Ghost, which has alarmed and puzzled so many in all ages, is nothing else but unbelief ; and that the expression—"it shall not be forgiven neither in this world nor that which is to come," means only that a person dying in infidelity would not

be forgiven neither under the former dispensation by Moses (the then present dispensation, kingdom, or government of God,) nor under the gospel dispensation, which, in respect of the Mosaic, was a kind of future world or kingdom to come. 4. The Bereans interpret a great part of the Old Testament prophecies, and in particular the whole of the Psalms, excepting such as are merely historical or laudatory, to be typical or prophetic of Jesus Christ, his sufferings, atonement, mediation and kingdom; and they esteem it a gross perversion of these Psalms and prophecies to apply them to the experiences of private Christians. In proof of this, they not only urge the words of the apostle, that no prophecy is of any private interpretation, but they insist that the whole of the quotations from the ancient prophecies in the New Testament, and particularly those from the Psalms, are expressly applied to Christ. In this opinion many other classes of Protestants agree with them. 5. Of the absolute all-superintending sovereignty of the Almighty, the Bereans entertain the highest idea, as well as of the uninterrupted exertion thereof over all his works, in heaven, earth, and hell, however unsearchable by his creatures. A God without election, they argue, or choice in all his works, is a God without existence, a mere idol, a nonentity. And to deny God's election, purpose, and express will in all his works, is to make him inferior to ourselves.

The Bereans consider infant baptism as a divine ordinance, instituted in the room of circumcision; and think it absurd to suppose that infants, who all agree are admissible to the kingdom of God in heaven, should, nevertheless, be incapable of being admitted into his visible church on earth. They commemorate the Lord's supper generally once a month; but as the words of the institution fix no particular period, they sometimes celebrate it oftener, and sometimes at more distant periods, as it may suit their general convenience. They meet every Lord's day for the purpose of preaching, praying, and exhorting to love and good works. With regard to admission and exclusion of members, their method is very simple: when any person, after hearing the Berean doctrines, professes his belief and assurance of the truths of the gospel, and desires to be admitted into their communion, he is cheerfully received upon his profession, whatever may have been his former manner of life. But if such a one should afterwards draw back from his good profession or practice, they first admonish him, and, if that has no effect, they leave him to himself. They do not think that they have any power to deliver a backsliding brother to Satan; that text, and other similar passages, such as, "Whatsoever ye shall bind on earth shall be bound in heaven," &c. they consider as restricted to the apostles, and to the inspired testimony alone, and not to be extended to any church on earth, or any number of churches or of Christians, whether decided by a majority of votes, or by unanimous voices. Neither do they think themselves authorized, as a Christian church, to inquire into each other's political opinions, *any more than to examine into each other's notions of philos-*

ophy. They both recommend and practise, as a Christian duty, submission to lawful authority; but they do not think that a man by becoming a Christian, or joining their society, is under any obligation by the rules of the gospel to renounce his right of private judgment upon matters of public or private importance. Upon all such subjects they allow each other to think and act as each may see it his duty; and they require nothing more of the members than a uniform and steady profession of the apostolic faith, and a suitable walk and conversation. See Acts 17; 11. Rom. 10: 9. The Berean doctrines have found converts in various parts of Europe and America.

CALVINISTS.

THIS denomination of Christians of the Congregational order, are chiefly descendants of the English Puritans, who founded most of the early settlements in New England. They derive their name from JOHN CALVIN, who was born at Nogen, in Picardy, in 1509. Calvin was made professor of divinity at Geneva, 1536, and was remarkable for his genius, learning and eloquence. He took an early part in the reformation, and by his zeal and labors, much was effected towards its accomplishment. He died at Geneva, in the year 1564.

The Calvinists are divided into three parties—*High*, *Strict* and *Moderate*. The *High* Calvinists favor the HOPKINSIAN system. The *Moderate* Calvinists embrace the leading features of Calvin's doctrine, but object to some parts; particularly to his views of the doctrines of predestination and the extent of the design of Christ's death. While they hold to the election of grace, they do not believe that God has reprobated any of his creatures. They believe that the atonement is in its nature general, but in its application particular; and that free salvation is to be preached to sinners indiscriminately. The doctrines of the *Strict* Calvinists are those of Calvin himself, as established at the Synod of Dort, A. D. 1618, and are as follow, viz:

1. They maintain that God hath chosen a certain number of the fallen race of Adam in Christ, before the foundation of the world, unto eternal glory, according to his immutable purpose, and of his free grace and love, without the least foresight of faith, good works, or any conditions performed by the creature; and that the rest of mankind he was pleased to pass by, and ordain to dishonor and wrath, for their sins, to the praise of his vindictive justice. See Prov. 16: 4. Rom. 9: from verse 11 to end of chapter.—8: 30. Eph. 1: 4. Acts 13: 48.

2. They maintain that though the death of Christ be a most perfect sacrifice, and satisfaction for sins, of infinite value, abundantly sufficient to expiate the sins of the whole world; and though on this ground the gospel is to be preached to all mankind indiscriminately; yet it was the will of God that Christ, by the blood of the cross, should efficaciously redeem all those, and those only, who

were from eternity elected to salvation, and given to him by the Father. See Ps. 33: 11. John 6: 37.—10: 11.—17: 9.

3. They maintain that mankind are totally depraved, in consequence of the fall of the first man, who, being their public head, his sin involved the corruption of all his posterity, and which corruption extends over the whole soul, and renders it unable to turn to God, or to do any thing truly good, and exposes it to his righteous displeasure, both in this world and that which is to come. See Gen. 8: 21. Ps. 14: 2, 3. Rom. 3: 10, 11, 12, &c.—4: 14.—5: 19. Gal. 3: 10. 2 Cor. 3: 6, 7.

4. They maintain that all whom God hath predestinated unto life, he is pleased, in his appointed time, effectually to call by his word and Spirit out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ. See Eph. 1: 19.—2: 1, 5. Phil. 2: 13. Rom. 3: 27. 1 Cor. 1: 31. Titus 3: 5.

5. Lastly: They maintain that those whom God has effectually called, and sanctified by his Spirit, shall never finally fall from a state of grace. They admit that true believers may fall partially, and would fall totally and finally but for the mercy and faithfulness of God, who keepeth the feet of his saints; also, that he who bestoweth the grace of perseverance, bestoweth it by means of reading and hearing the word, meditation, exhortations, threatenings, and promises; but that none of these things imply the possibility of a believer's falling from a state of justification. See Isa. 53: 4, 5, 6.—54: 10. Jer. 32: 38, 40. Rom. 8: 38, 39. John 4: 14.—6: 39.—10: 28.—11: 26. James 1: 17. 1 Pet. 2: 25. (*See Orthodox Creed and Hopkinsians. Also, Note C. in the Appendix.*)

CHRISTIAN CONNEXION,

Or *Christians*, sometimes erroneously pronounced *Chris-tians*. This is a religious denomination of recent origin in the United States, and among the last that has arisen, which from its numbers and character, has attained much consideration and influence. Its beginning may be dated about the year 1800; and the circumstances attending its rise and progress are somewhat peculiar. This class of believers recognise no individual as a leader or founder. They have no Calvin, or Luther, or Wesley, to whom they refer as an authority for articles of faith, or rules of practice. The denomination seems to have sprung up almost simultaneously in different and remote parts of the country, without any preliminary interchange of sentiments or concerted plan of action. Their leading purposes, at first, appear to have been, not so much to establish any peculiar and distinctive doctrines, as to assert, for individuals and churches, more liberty and independence in relation to matters of faith and of practice; to shake off the authority of human creeds and the shackles of prescribed modes and forms, to make the Bible their only guide, claiming for every man the right to be his own expositor of it; to judge for himself what are its doctrines and re-

quirements, and in practice, to follow more strictly the simplicity of the apostles and primitive Christians.

This, then, more than any other, appears to be the distinctive principle of the Christian denomination. Holding the belief to be indispensable, that the Scriptures were given by inspiration, that they are of divine authority, and that they are the only sufficient rule for the moral government and direction of man, they maintain that every man has the right to be his own interpreter of them; and that diversity of sentiment is not a bar to church fellowship, while the very basis of other, or most sects, and their condition of communion, seems to be an agreement to a particular interpretation of the Bible, a concurrence of sentiment in relation to its doctrines. With these views, the Christian Connexion, profess to deprecate what they consider an undue influence of a mere sectarian spirit, a tenacious adherence to particular dogmas, as an infringement of Christian liberty, as adverse to the genius of the gospel, and the practical influence of true religion. They maintain that this spirit enters too much into the principles and regulations by which religious bodies are generally governed.

In New England, where the Connexion seems first to have attracted attention by any public demonstration, or organization as a distinct class of believers, it was composed principally of individuals who separated from the Calvinistic Baptists. Soon after the formation of their first church, several larger churches of the Calvinistic Baptists declared themselves independent of the Baptist Association, and united with them. The Freewill, and Six-Principles Baptists, opened their doors to their ministers, and it was expected that they would ultimately amalgamate; they, however, still continue distinct, with very amicable relations subsisting between them. In the Southern States, their first associations consisted mostly of seceders from the Methodists, and in the Western States from the Presbyterians. Prompted by the leading motives which have been stated to the formation of an independent connexion, the individuals who first composed it, still held many of the doctrines, and cherished a prejudice in favor of some of the usages and practices of the sects from which they had respectfully withdrawn. Hence we can scarcely affirm, with justice, that any doctrine was at first, held by them in common, or as a body; their distinguishing characteristic being *universal toleration*. At first, they were generally Trinitarians; but subsequently they have, almost unanimously, rejected the doctrine of *three equal persons in the Godhead, as unscriptural*.

But though toleration is still their predominant principle, and it would be wide of the truth to say that any doctrine is universally held by the Connexion, or is considered indispensable to membership, still it may be asserted with confidence, that discussion in their periodicals, personal intercourse and conference, have produced a manifest approximation to unanimity of sentiment, and the following would be regarded in general as the leading principles of Christianity: "That the Holy Scriptures, including the

books of the Old and New Testaments, contain a full revelation of the will of God concerning man, and are alone sufficient for every thing relating to the faith and practice of a Christian, and were given by the inspiration of God. That the holy Scriptures are addressed to the reason of man, and may be understood, and that every individual possesses the unalienable right of reading them ; and of exercising his own judgment with regard to their true import and meaning. That there is but one living and true God, the Father Almighty, who is unoriginated, infinite and eternal ; the creator and preserver of all things, visible and invisible ; and that his God is one spiritual intelligence, one infinite mind, ever the same, never varying. That this one God is the moral governor of the world, the absolute source of all the blessings of nature, providence, and grace ; in whose infinite wisdom, goodness, and benevolence have originated all the moral dispensations to man. That man is a free agent, never being impelled by any necessitating influence to either do good or evil, but has it continually in his power to choose the life or death set before him ; on which ground he is an accountable being and answerable for all his actions ; and on this ground alone he is the proper subject of rewards and punishment. That all men sin and come short of the glory of God. That Jesus Christ is the Son of God, the promised Messiah and Saviour of the world ; that there is salvation in no other name, and that he is able to save to the uttermost all that will come to God by him. That Jesus Christ, in pursuance of the glorious plan of salvation, and for the benefit of all mankind without distinction, submitted to the painful and ignominious death of the cross, by which death the New Covenant was sealed, ratified, and confirmed ; so that henceforth his blood is the blood of the everlasting covenant, and the gospel is the new covenant in his blood, and that on the third day after his crucifixion he was raised from the dead by the power of God. That the pardon of sin is communicated through the mediation of Jesus Christ, through his sufferings and death, and is received by repentance towards God, and faith in our Lord Jesus Christ. That God freely forgives sin on the ground of his own rich mercy in Christ Jesus, and not on account of any merit or worthiness in the creature, so that we are justified freely by his grace. That the Holy Spirit is the power and energy of God, that holy influence of God, by whose agency in the use of means, the wicked are regenerated, sanctified, and converted to a holy and a virtuous life ; and that the saints, by the same Spirit in the use of means, are comforted, strengthened and led in the path of duty. That the souls of all truly penitent believers may be cleansed from the defilements of sin, and be brought into a state of holiness and purity with God, and by continued obedience live in a justified state before him. That the whole period of human life is a state of probation, in every part of which a sinner may repent and turn to God, and also in every part of which a believer may relapse into sin and fall from the grace of God ; and that this possibility of rising and liability to falling, are essential to a state of trial and probation. That all the promises and threatenings of the gospel are

conditional, as they regard man with reference to his well-being, here and hereafter, and that on this ground alone the sacred writing can be consistently interpreted, or rightly understood. That Jesus Christ has ordained two institutions, which are to be perpetually observed, Baptism and the Lord's Supper. Baptism is to be administered on a profession of faith in the Christian religion, by which the candidate engages to renounce his sins, and walk in newness of life; the Lord's Supper is to be frequently observed by all true believers, in commemoration of his sufferings and death, by which death the New Covenant was confirmed. That there will be a resurrection of the dead, both of the just and unjust. That there will be a day of judgment, after which, all will be rewarded according to the deeds done in the body."

The principles on which their churches were at first constituted and upon which they still stand, are the following: The Scriptures (without any written creed) are taken for the only rule of faith and practice, each individual being at liberty to determine for himself, in relation to these matters, what they enjoin. No member is subject to the loss of church fellowship on account of his sincere and conscientious belief, so long as he manifestly lives a pious and devout life. No member is subject to discipline and church censure, but for disorderly and immoral conduct. The name *Christian* to be adopted, to the exclusion of all sectarian names, as the most appropriate designation of the body and its members. The only condition or test of admission as a member of a church, is a personal profession of the Christian religion, accompanied with satisfactory evidence of sincerity and piety, and a determination to live according to the divine rule or the gospel of Christ. Each church is considered an independent body, possessing exclusive authority to regulate and govern its own affairs.

For the purpose of promoting the great interest and prosperity of the Connexion by mutual efforts and joint councils, Associations were formed, called Conferences. Ministers and churches, represented by delegates, formed themselves in each State into one or more conferences, called State Conferences. One delegate from each of the State Conferences constitute a body, denominated the "*Christian General Book Association.*" This body takes the charge of the books, and periodicals designed for the general good of the body. It is not an ecclesiastical body. In twenty of the States, there are between thirty and forty State Conferences; one in Upper Canada, and one in New Brunswick. The number of ministers is about 800, communicants from 100 to 150,000, hearers 300,000.

They have recently established a Seminary and Manual Labor Institution, denominated *The New England Christian Academy*, located at Beverly, Mass.

The education of many of the ministers of the Connexion, who universally preach extempore, is defective. Their maxim has been, "let him who understands the gospel teach it." They have considered the preparation of the heart more important than the embellishment of the mind. They have, notwithstanding, mar-

preachers who appear as scribes, well instructed, who have acquitted themselves with credit as writers, and the sentiment is fast gaining ground among them, that literature and science are very useful auxiliaries, in the illustration and enforcement of divine truth. (*See Appendix, Note D.*)

The Editor has been kindly favored with the above account from the Rev. JOSHUA V. HIMES of Boston, a highly respected clergyman of the Christian Connexion.

CHURCH GOVERNMENT.

THERE are three modes of Church Government, viz: The *Episcopalian*, from the Latin word *Episcopus*, signifies Bishop; the *Presbyterian*, from the Greek word *Presbuteros*, signifying Senior, Elder or Presbyter, and the Congregational or Independent mode. Under one of these forms, or by a mixture of their several peculiarities, every church in the Christian world is governed. The Episcopal form is the most extensive, as it embraces the Catholic, Greek, English, Methodist and Moravian Churches.

Episcopalians have three orders in the ministry, viz. bishops, priests, and deacons; they all have Liturgies longer or shorter, which they either statedly or occasionally use. All Episcopalians believe in the existence, and the necessity of an apostolic succession of bishops, by whom alone regular and valid ordinations can be performed.

The Presbyterians believe, that the authority of their ministers, to preach the gospel and to administer the sacraments, is derived from the Holy Ghost, by the imposition of the hands of the Presbytery. They affirm, however, that there is no order in the church, as established by Christ and his apostles, superior to that of presbyters; that all ministers, being ambassadors of Christ, are equal by their commission; that *presbyter* and *bishop*, though different words, are of the same import; and that prelacy was gradually established upon the primitive practice of making the *moderator* or *speaker* of the presbytery, a permanent officer.

The Congregationalists, or Independents, are so called from their maintaining, that each congregation of Christians which meet in one house for public worship, is a complete church; has sufficient power to act and perform every thing relating to religious government within itself; and is in no respect subject or accountable to other churches.

Independents, or Congregationalists, generally ordain their ministers by a council of ministers called for the purpose; but still they hold, that the essence of ordination lies in the voluntary choice and call of the people, and that public ordination is no other than a declaration of that call.

CONGREGATIONALISTS.

(*See Church Government.*)

DEISTS.

THE Deists believe in a God, but reject a written revelation from him. They are extravagant in their encomiums on natural religion, though they differ much respecting its nature, extent, obligations and importance. Dr. Clarke, in his treatise on Deism, divides them into four classes, according to the number of articles comprised in their creed.

The first are such as pretend to believe the existence of an eternal, infinite, independent, intelligent Being; and who, to avoid the name of Epicurean Atheists, teach also that this Supreme Being made the world; though at the same time they agree with the Epicureans in this, that they fancy God does not at all concern himself in the government of the world, nor has any regard to, or care of, what is done therein.

The second sort of Deists are those who believe not only in being, but also the providence of God, with respect to the natural world, but who, not allowing any difference between moral good and evil, deny that God takes any notice of the morally good or evil actions of men, these things depending, as they imagine, on the arbitrary constitution of human laws.

A third sort of Deists there are, who, having right apprehension concerning the natural attributes of God and his all-governing providence, and some notion of his moral perfections also, yet being prejudiced against the notion of the immortality of the soul, believe that men perish entirely at death, and that one generation shall perpetually succeed another without any further restoration or renovation of things.

A fourth, and last sort of Deist, are such as believe the existence of a Supreme Being, together with his providence in the government of the world; also all the obligations of natural religion, but so far only as these things are discoverable by the light of nature alone, without believing any divine revelation.

These, the learned author observes, are the only true Deists; but as their principles would naturally lead them to embrace the Christian revelation, he concludes there is now no consistent scheme of Deism in the world. Dr. Clarke then adds, "The Heathen philosophers, those few of them who taught and lived up to the obligations of natural religion, had indeed a consistent scheme of Deism as far as it went. But the case is not so now; the same scheme is no longer consistent with its own principles, it does not now lead men to embrace revelation, as it then taught them to hope for it. Deists in our days, who reject revelation when offered to them, are not such men as Socrates and Cicero were; but under pretence of Deism, it is plain they are generally ridiculers of all that is true and excellent in natural religion itself. Their trivial and vain cavils, their mocking and ridiculing without and before examination; the directing the whole stress of objections against particular customs or particular and perhaps uncertain opinions or explications of opinions, without at all considering the main body of religion; the loose, vain, and frothy discourses; and, above all, their vicious and

immoral lives show, plainly and undeniably, that they are not real Deists but mere Atheists, and consequently not capable to judge of the truth of Christianity."

Dr. Paley observes, "Of what a revelation discloses to mankind, one and only one question can be properly asked,—Was it of importance to mankind to know or to be better assured of? In this question, when we turn our thoughts to the great Christian doctrine of a resurrection from the dead and a future judgment, no doubt can be possibly entertained. He who gives me riches or honors does nothing; he who even gives me health does little in comparison with that which lays before me just grounds for expecting a restoration to life, and a day of account and retribution, which thing Christianity hath done for millions."

DISCIPLES OF CHRIST,

SOMETIMES CALLED CAMPBELLITES, OR REFORMERS.

THE rise of this Society, if we only look back to the drawing of the lines of demarcation between it and other professors, is of recent origin. About the commencement of the present century, the Bible alone, without any human addition in the form of creeds or confessions of faith, began to be plead and preached by many distinguished ministers of different denominations, both in Europe and America.

With various success, and with many of the opinions of the various sects imperceptibly carried with them from the denominations to which they once belonged, did the advocates of the Bible cause plead for the union of Christians of every name on the broad basis of the apostles' teaching. But it was not until the year 1823, that a restoration of the *original gospel and order of things* began to be plead in a periodical, edited by Alexander Campbell, of Bethany, Virginia, entitled "The Christian Baptist."

He and his father, Thomas Campbell, renounced the Presbyterian system, and were immersed in the year 1812. They, and the congregations which they had formed, united with the Redstone Baptist association; protesting against all human creeds as bonds of union, and professing subjection to the Bible alone. This union took place in the year 1813. But in pressing upon the attention of that society and the public the all-sufficiency of the *sacred Scriptures* for every thing necessary to the perfection of Christian character, whether in the private or social relations of life, in the church or in the world, they began to be opposed by a strong creed-party in that association. After some ten years debating and contending for the Bible alone, and the apostles' doctrine, Alexander Campbell and the church to which he belonged, united with the Mahoning association, in the Western Reserve of Ohio; that association being more favorable to his views of reform.

In his debates on the subject and action of baptism with Mr. Walker, a seceding minister, in the year 1820, and with Mr.

M'Calla, a Presbyterian minister, of Kentucky, in the year 1823, his views of reformation began to be developed, and were very generally received by the Baptist society, as far as these works were read.

But in his "Christian Baptist," which began July 4, 1823, his views of the need of reformation were more fully exposed; and as these gained ground by the pleading of various ministers of the Baptist denomination, a party in opposition began to exert itself, and to oppose the spread of what they were pleased to call heterodoxy. But not till after great numbers began to act upon these principles, was there any attempt towards separation. After the Mahoning association appointed Mr. Walter Scott an Evangelist, in the year 1827, and when great numbers began to be immersed into Christ, under his labors, and new churches began to be erected by him and other laborers in the field, did the Baptist associations begin to declare non-fellowship with the brethren of the reformation. Thus by constraint, not of choice, they were obliged to form societies out of those communities that split upon the ground of adherence to the apostles' doctrine. The distinguishing characteristics of their views and practices are the following:

They regard all the sects and parties of the Christian world as having, in greater or less degrees, departed from the simplicity of faith and manners of the first Christians, and as forming what the apostle Paul calls "the apostasy." This defection they attribute to the great varieties of speculation and metaphysical dogmatism of the countless creeds, formularies, liturgies, and books of discipline adopted and inculcated as bonds of union and platforms of communion in all the parties which have sprung from the Lutheran reformation. The effects of these synodical covenants, conventional articles of belief, and rules of ecclesiastical polity, has been the introduction of a new nomenclature, a human vocabulary of religious words, phrases and technicalities, which has displaced the style of the living oracles, and affixed to the sacred diction ideas wholly unknown to the apostles of Christ.

To remedy and obviate these aberrations, they propose to ascertain from the holy Scriptures, according to the commonly-received and well-established rules of interpretation, the ideas attached to the leading terms and sentences found in the holy Scriptures, and then to use the words of the Holy Spirit in the apostolic acceptance of them.

By thus expressing the ideas communicated by the Holy Spirit, in the terms and phrases learned from the apostles, and by avoiding the artificial and technical language of scholastic theology, they propose to restore a pure speech to the household of faith; and by accustoming the family of God to use the language and dialect of the heavenly Father, they expect to promote the sanctification of one another through the truth, and to terminate those discords and debates which have always originated from the words which man's wisdom teaches, and from a reverential regard and esteem for the style of the great masters of polemic divinity; believing that

speaking the same things in the same style, is the only certain way to thinking the same things.

They make a very marked difference between faith and opinion; between the testimony of God and the reasonings of men; the words of the Spirit and human inferences. Faith in the testimony of God, and obedience to the commandments of Jesus are their bond of union; and not an agreement in any abstract views or opinions upon what is written or spoken by divine authority. Hence all the speculations, questions, debates of words, and abstract reasonings found in human creeds, have no place in their religious fellowship. Regarding Calvinism and Arminianism, Trinitarianism and Unitarianism, and all the opposing theories of religious sectaries, as *extremes* begotten by each other, they cautiously avoid them, as equi-distant from the simplicity and practical tendency of the promises and precepts, of the doctrine and facts, of the exhortations and precedents of the Christian institution.

They look for unity of spirit and the bonds of peace in the practical acknowledgement of one faith, one Lord, one immersion, one hope, one body, one Spirit, one God and Father of all; not in unity of opinions, nor in unity of forms, ceremonies, or modes of worship.

The holy Scriptures of both Testaments, they regard as containing revelations from God, and as all necessary to make the man of God perfect, and accomplished for every good word and work; the New Testament, or the living oracles of Jesus Christ, they understand as containing the Christian religion; the testimonies of Matthew, Mark, Luke and John, they view as illustrating and proving the great proposition on which our religion rests, viz. *that Jesus of Nazareth is the Messiah, the only-begotten and well-beloved Son of God, and the only Saviour of the world*; the Acts of the Apostles as a divinely authorized narrative of the beginning and progress of the reign or kingdom of Jesus Christ, recording the full development of *the gospel* by the holy Spirit sent down from heaven, and the procedure of the apostles in setting up the church of Christ on earth; the Epistles as carrying out and applying the doctrine of the apostles to the practice of individuals and congregations, and as developing the tendencies of the gospel in the behaviour of its professors; and all as forming a complete standard of Christian faith and morals, adapted to the interval between the ascension of Christ and his return with the kingdom which he has received from God; the Apocalypse, or Revelation of Jesus Christ to John, in Patmos, as a figurative and prospective view of all the fortunes of Christianity, from its date to the return of the Saviour.

Every one who sincerely believes the testimony which God gave of Jesus of Nazareth, saying, "*This is my Son, the beloved, in whom I delight*," or, in other words, believes what the evangelists and apostles have testified concerning him, from his conception to his coronation in heaven as Lord of all, and who is willing to obey him in every thing, they regard as a proper subject of immersion, and no one else. They consider immersion into the name of the

Father, Son, and Holy Spirit, after a public, sincere, and intelligent confession of the faith in Jesus, as necessary to admission to the privileges of the kingdom of the Messiah, and as a solemn pledge on the part of Heaven, of the actual remission of all past sins and of adoption into the family of God.

The Holy Spirit is promised only to those who believe and obey the Saviour. No one is taught to expect the reception of that heavenly Monitor and Comforter as a resident in his heart, till he obeys the gospel.

Thus, while they proclaim faith and repentance, or faith and a change of heart, as preparatory to immersion, remission, and the Holy Spirit, they say to all penitents, or all those who believe and repent of their sins, as Peter said to the first audience addressed after the Holy Spirit was bestowed after the glorification of Jesus, "Be immersed, every one of you, in the name of the Lord Jesus, for the remission of sins, and you shall receive the gift of the Holy Spirit." They teach sinners that God commands *all men* every where to reform or to turn to God; that the Holy Spirit strives with them so to do by the apostles and prophets; that God beseeches them to be reconciled through Jesus Christ, and that it is the duty of all men to believe the gospel and turn to God.

The immersed believers are congregated into societies according to their propinquity to each other, and taught to meet every first day of the week in honor and commemoration of the resurrection of Jesus, and to break the loaf which commemorates the death of the Son of God, to read and hear the living oracles, to teach and admonish one another, to unite in all prayer and praise, to contribute to the necessities of saints, and to perfect holiness in the fear of the Lord.

Every congregation chooses its own overseers and deacons, who preside over and administer the affairs of the congregations; and every church, either from itself or in co-operation with others, sends out, as opportunity offers, one or more evangelists, or proclaimers of the word, to preach the word and to immerse those who believe, to gather congregations, and to extend the knowledge of salvation where it is necessary, as far as their means extend. But every church regards these evangelists as its servants, and therefore they have no control over any congregation, each congregation being subject to its own choice of presidents or elders, whom they have appointed. Perseverance in all the work of faith, labor of love, and patience of hope is inculcated by all the disciples as essential to admission into the heavenly kingdom.

Such are the prominent outlines of the faith and practices of those who wish to be known as the disciples of Christ; but no society among them would agree to make the preceding items either a confession of faith or a standard of practice; but for the information of those who wish an acquaintance with them are willing to give at any time a reason for their faith, hope and practice. (*See Appendix, Note E.*)

DORRELISTS.

A sectary, by the name of Dorrel, appeared in Leyden, Mass. about forty years ago, and made some proselytes. The following are some of his leading sentiments. Jesus Christ is, as to substance, a spirit, and is God. He took a body, died, and never rose from the dead. None of the human race will ever rise from their graves. The resurrection, spoken of in Scripture, is only one from sin to spiritual life, which consists in perfect obedience to God. Written revelation is a type of the substance of the true revelation, which God makes to those, whom he raises from spiritual death. The substance is God revealed in the soul. Those, who have it, are perfect, are incapable of sinning, and have nothing to do with the Bible. The eternal life, purchased by Christ, was an eternal succession of natural generation. Heaven is light, and hell is darkness. God has no wrath. There is no opposition between God and the devil, who have equal power in their respective worlds of light and darkness. Those, who are raised, are free from all civil laws; are not bound by the marriage covenant; and the perfect have a right to promiscuous intercourse. Neither prayer, nor any other worship is necessary. There is no law, but that of nature. There is no future judgment; nor any knowledge in the future state, of what is done in this world. God has no forethought, no knowledge of what passes in the dark world, which is hell, nor any knowledge of what has taken place, or will take place in this world. Neither God nor the devil has any power to control man. There are two kinds of perfection, that of the head, and that of the members. The leader is perfect as the head; but none of his followers can be so, in this sense, so long as the leader continues. All covenants, which God has heretofore entered into with man, are at an end; and a new covenant made with the leader, (Dorrel,) in which he has all power to direct, and all the blessings of which must be looked for through him. Neither Moses, nor Christ wrought any miracles. I (says Dorrel) stand the same as Jesus Christ in all respects. My disciples stand in the same relation to me, as the disciples of Christ did to him. I am to be worshipped in the same manner as Christ was to be worshipped, as God united to human flesh.—(*See Massachusetts Spy, 1798.*)

EMANCIPATORS.

THIS body of Christians was formed in Kentucky in 1805, by the association of a number of ministers and churches of the Baptist denomination. They differ in no respect from the regular Baptists, except in the decided stand they have taken against slavery, in every branch of it, both in principle and practice, as being a sinful and abominable system, fraught with peculiar evils and miseries, which every good man ought to abandon and bear his testimony against. Their desires and endeavors are, to effect, as soon as it can be done, and in the most prudent and advantageous man-

ner both to the slaves and to their owners, the general and complete emancipation of this numerous race of enslaved, ignorant, and degraded beings, who are now, by the laws and customs of the land, exposed to hereditary and perpetual bondage. See Exod. 3: 7, 9.—10: 3.—6: 2.—21: 2, 16. Levit. 19: 18. Deut. 15: 12, 18.—23: 15.—24: 7. Job 6: 14.—29: 11. Ps. 12: 5.—103: 6. Prov. 16: 8.—22: 16. Eccl. 4: 1.—5: 8. Isa. 1: 16.—33: 15. 58: 6. Jer. 5: 26.—21: 12.—22: 13.—34: 10, 11, 17.—50: 33, 34. Ezek. 18: 5, 9.—22: 29.—27: 13. Dan. 4: 27. Joel 3: 3, 6. Mal. 2: 10. Matt. 5: 7.—7: 12. Luke 4: 18.—6: 36. Rom. 12: 9. 1 Cor. 7: 23. Gal. 5: 13. Col. 4: 1. 1 Tim. 1: 10. Heb. 13: 3. Jas. 2: 13.—5: 4. 2 Pet. 2: 2. 1 John 4: 20. Rev. 18: 11, 13.

The Emancipators say to Christians of all denominations in the United States, in the words of an eloquent philanthropist, "Banish from your land the remains of slavery. Be consistent with your congressional declaration of rights. Remember, there never was, nor will be, a period when justice should not be done. Do what is just, and leave the event with God. Justice is the pillar that upholds the whole fabric of human society, and Mercy is the genial ray which cheers and warms the habitations of men. The perfection of our social character consists in properly tempering the two with one another; in holding that middle course which admits of our being just, without being rigid, and allows us to be generous, without being unjust. May all the citizens of America be found in the performance of such social duties, as will secure them peace and happiness in this world, and in the world to come life everlasting."

EPISCOPALIANS;

OR THE PROTESTANT EPISCOPAL CHURCH.

THE religious tenets or doctrines of the Episcopalians are contained in the thirty-nine Articles of their church, and in the book of Homilies, consisting of short moral and doctrinal lessons or discourses. These Articles and Homilies are inserted in all their books of common prayer. In these books the doctrines of the trinity, of the atonement and of the renewal of the heart, by the influence of the Holy Spirit, are as fully expressed as in the confession of faith of any other Protestant denomination.

Candidates for the ministry are not obliged, as in the church of England, to sign the thirty-nine articles, but they are required to subscribe the following declaration: "I do believe the Holy Scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in these United States."

"The prejudices which have existed against this church appear to be gradually diminishing, and its beautiful and impressive liturgy,

FREE-WILL BAPTISTS—FRIENDS, OR QUAKERS. 27

its apostolic government, and venerable usages, to be better understood, and more correctly appreciated, than in former years."

The learned and very impartial Grotius, speaking of the service of this church, observes, "it comes so near the primitive pattern, that none of the reformed churches can compare with it." (*See Appendix, Note F. Also, Church Government.*)

FREE WILL BAPTISTS.

THE first church gathered of this order, was in New Durham, N. H. in the year 1780, principally by the instrumentality of Elder Benjamin Randall, who then resided in that town. Soon after, several branches were collected, which united with this church, and several preachers of different persuasions were brought to see the beauties of a *free salvation*, and united as fellow laborers with Elder Randall.

They believe, that by the death of Christ, salvation was provided for all men; that, through faith in Christ, and sanctification of the Spirit, though by nature entirely sinners, all men may, if they improve every means of grace in their power, become new creatures in this life, and, after death, enjoy eternal happiness; that all, who, having actually sinned, die in an unrenewed state, will suffer eternal misery.

Respecting the divine attributes of the Father, Son, and Holy Spirit, they in substance agree with other orthodox Christians. They hold the holy Scriptures to be their only rule of religious faith and practice, to the exclusion of all written creeds, covenant, rules of discipline or articles of organization. They consider that elders and deacons are the officers of the church designed in the Scriptures, and maintain that piety and a call to the work to be the essential qualifications of a minister, without regard to literary attainments. (*See Appendix, Note G.*)

FRIENDS, OR QUAKERS.

THIS class of Christians arose in England about the middle of the 17th century. They were at first called *Seekers*, from their seeking the truth; and afterwards *Quakers*, for directing their enemies to tremble at the word of the Lord. They prefer the more endearing appellation of FRIENDS, which has been transmitted to them by their predecessors. George Fox was the first who publicly advocated their principles. He was born in 1624, and died 1690. Of George Fox, the great and good William Penn says,

"He was a man that God endowed with a clear and wonderful depth, a discernment of others' spirits, and very much a master of his own. He was of an innocent life, no busy body nor self-seeker, neither touchy nor critical. So meek, contented, modest, steady, tender, it was a pleasure to be in his company.

"As he was unwearied, so he was undaunted in his services for God. For in all things he acquitted himself like a man, a new and heavenly minded man, a divine and a naturalist, and all of God Almighty's making. I have been surprised at his questions and answers in natural things, that whilst he was ignorant of useless and sophistical science, he had in him the foundation of useful and commendable knowledge, and cherished it every where.

"Thus he lived and sojourned among us, and as he lived, so he died, feeling in his last moments the same eternal power that had raised and preserved him."

The following is a SUMMARY of the doctrines and discipline of the society of Friends, published in London in 1800, and sanctioned by the orthodox society of Friends in this country.

DOCTRINE.—We agree with other professors of the Christian name, in the belief of one eternal God, the creator and preserver of the universe; and in Jesus Christ his Son, the Messiah, and Mediator of the new covenant.

When we speak of the gracious display of the love of God to mankind in the miraculous conception, birth, life, miracles, death, resurrection, and ascension of our Saviour, we prefer the use of such terms as we find in Scripture; and contented with that knowledge which divine wisdom hath seen meet to reveal, we attempt not to explain those mysteries which remain under the veil; nevertheless, we acknowledge and assert the divinity of Christ, who is the wisdom and power of God unto salvation.

To Christ alone we give the title of the Word of God, and not to the Scriptures; although we highly esteem these sacred writings, in subordination to the Spirit, from which they were given forth; and we hold, with the apostle Paul, that they are able to make wise unto salvation, through faith which is in Christ Jesus.

We reverence those most excellent precepts which are recorded in Scripture to have been delivered by our great Lord, and we firmly believe that they are practicable, and binding on every Christian; and that in the life to come, every man will be rewarded according to his works. And further it is our belief, that, in order to enable mankind to put in practice these sacred precepts, many of which are contradictory to the unregenerate will of man, every man coming into the world is endued with a measure of the light, grace, or good spirit of Christ; by which, as it is attended to, he is enabled to distinguish good from evil, and to correct the disorderly passions and corrupt propensities of his nature which mere reason is altogether insufficient to overcome. For all that belongs to man is fallible, and within the reach of temptation; but this divine grace, which comes by him who hath overcome the world, is to those who humbly and sincerely seek it, an all-sufficient and present help in time of need. By this, the snares of the enemy are detected, his allurements avoided, and deliverance is experienced through faith in its effectual operation; whereby the soul is translated out of the kingdom of darkness, and from under the power of Satan, into the *marvellous light and kingdom of the Son of God.*

Being thus persuaded that man, without the spirit of Christ inwardly revealed, can do nothing to the glory of God, or to effect his own salvation; we think this influence especially necessary to the performance of the highest act of which the human mind is capable; even the worship of the Father of lights and of spirits, in spirit and in truth; therefore we consider as obstruction to pure worship, all forms which divert the attention of the mind from the secret influence of this unction from the Holy One. Yet although true worship is not confined to time and place, we think it incumbent on Christians to meet often together, in testimony of their dependence on the heavenly Father, and for a renewal of their spiritual strength; nevertheless, in the performance of worship, we dare not depend, for our acceptance with him, on a formal repetition of the words and experiences of others; but we believe it to be our duty to lay aside the activity of the imagination, and to wait in silence to have a true sight of our condition bestowed upon us; believing even a single sight, arising from such a sense of our infirmities, and of the need we have of Divine help, to be more acceptable to God, than any performances, however specious, which originate in the will of man.

From what has been said respecting worship, it follows that the ministry we approve must have its origin from the same source; for that which is needful for man's own direction, and for his acceptance with God, must be eminently so to enable him to be helpful to others. Accordingly we believe that the renewed assistance of the light and power of Christ, is indispensably necessary for all true ministry; and that this holy influence is not at our command, or to be procured by study, but is the free gift of God to chosen and devoted servants. Hence arises our testimony against preaching for hire, in contradiction to Christ's positive command. "Freely ye have received, freely give;" and hence our conscientious refusal to support such ministry, by tithes or other means.

As we dare not encourage any ministry, but that which we believe to spring from the influence of the Holy Spirit, so neither dare we attempt to restrain this influence to persons of any condition in life, or to the male sex alone; but, as male and female are one in Christ, we allow such of the female sex as we believe to be endued with a right qualification for the ministry, to exercise their gifts for the general edification of the church; and this liberty we esteem a peculiar mark of the gospel dispensation, as foretold by the prophet Joel, and noticed by the apostle Peter.

There are two ceremonies in use among most professors of the Christian name, Water Baptism, and what is termed the Lord's Supper. The first of these is generally esteemed the essential means of initiation into the church of Christ; and the latter of maintaining communion with him. But as we have been convinced, that nothing short of his redeeming power, inwardly revealed, can set the soul free from the thralldom of sin; by this power alone we believe salvation to be effected. We hold that as there is one Lord and one faith, so his baptism is one, in nature and operation;

that nothing short of it can make us living members of his mystical body ; and that the baptism with water, administered by his forerunner John, belonged, as the latter confessed, to an inferior and decreasing dispensation.

With respect to the other rite, we believe that communion between Christ and his church is not maintained by that, nor any other external performance, but only by a real participation of his Divine nature, through faith ; that this is the supper alluded to in Revelation, "Behold I stand at the door and knock ; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me ;" and that where the substance is attained, it is unnecessary to attend to the shadow ; which doth not confer grace, and concerning which, opinions so different, and animosities so violent, have arisen.

Now, as we thus believe that the grace of God, which comes by Jesus Christ, is alone sufficient for salvation, we can neither admit that it is conferred on a few only, whilst others are left without it ; nor, thus asserting its universality, can we limit its operation to a partial cleansing of the soul from sin, even in this life. We entertain worthier notions both of the power and goodness of our heavenly Father, and believe that he doth vouchsafe to assist the obedient to experience a total surrender of the natural will, to the guidance of his pure unerring Spirit ; through whose renewed assistance they are enabled to bring forth fruits unto holiness, and to stand perfect in their present rank.

There are not many of our tenets more generally known than our testimony against oaths, and against war. With respect to the former of these, we abide literally by Christ's positive injunction, delivered in his sermon on the mount, "Swear not at all." From the same sacred collection of the most excellent precepts of moral and religious duty, from the example of our Lord himself, and from the correspondent convictions of his Spirit in our hearts, we are confirmed in the belief that wars and fightings are, in their origin and effects, utterly repugnant to the gospel ; which still breathes peace and good-will to men. We also are clearly of the judgment, that if the benevolence of the gospel were generally prevalent in the minds of men, it would effectually prevent them from oppressing, much more enslaving, their brethren, (of whatever color or complexion,) for whom, as for themselves, Christ died ; and would even influence their conduct in their treatment of the brute creation ; which would no longer groan, the victims of their avarice, or of their false ideas of pleasure.

Some of our tenets have in former times, as hath been shown, subjected our friends to much suffering from government, though to the salutary purposes of government, our principles are a security. They inculcate submission to the laws in all cases wherein conscience is not violated. But we hold, that as Christ's kingdom is not of this world, it is not the business of the civil magistrate to interfere in matters of religion ; but to maintain the external peace and good order of the community. We, therefore, think persecu-

ion, even in the smallest degree, unwarrantable. We are careful in requiring our members not to be concerned in illicit trade, nor in any manner to defraud the revenue.

It is well known that the society, from its first appearance, has misused those names of the months and days, which having been given in honor of the heroes or false gods of the heathen, originated in their flattery or superstition; and the custom of speaking of a single person in the plural number, as having arisen also from motives of adulation. Compliments, superfluity of apparel and furniture, outward shows of rejoicing and mourning, and the observation of days and times, we esteem to be incompatible with the simplicity and sincerity of a Christian life; and public diversions, gaming, and other vain amusements of the world, we cannot but condemn. They are a waste of that time which is given us for nobler purposes; and divert the attention of the mind from the sober duties of life, and from the reproofs of instruction, by which we are guided to an everlasting inheritance.

To conclude: although we have exhibited the several tenets which distinguish our religious society, as objects of our belief; yet we are sensible that a true and living faith is not produced in the mind of man by his own effort; but is the free gift of God in Christ Jesus, nourished and increased by the progressive operation of his Spirit in our hearts, and our proportionate obedience. Therefore, although for the preservation of the testimonies given us to bear, and for the peace and good order of the society, we deem it necessary that those who are admitted into membership with us, should be previously convinced of those doctrines which we esteem essential; yet we require no formal subscription to any articles, either as a condition of membership, or a qualification for the service of the church. We prefer the judging of men by their fruits, and depending on the aid of Him, who, by his prophet, hath promised to be "a spirit of judgment to him that sitteth in judgment." Without this, there is a danger of receiving numbers into outward communion, without any addition to that spiritual sheepfold, whereof our blessed Lord declared himself to be both the door and the shepherd; that is, such as know his voice, and follow him in the paths of obedience. See Heb. 12: 24. 1 Cor. 1: 24. John 1: 1. 2 Pet. 1: 21. 2 Tim. 3: 15. Matt. 16: 27. John 1: 9.—16: 33. 1 John 2: 20, 27. Heb. 10: 25. Rom. 8: 26. Jer. 23: 30—32. Matt. 10: 8. Joel 2: 28, 29. Acts 2: 16, 17. Eph. 4: 5. John 3: 30. 2 Pet. 1: 4. Rev. 3: 20. Matt. 5: 48. Eph. 4: 13. Col. 4: 12. Matt. 5: 34, 39, 44, &c.—26: 52, 53. Luke 22: 51. John 18: 11. Eph. 2: 8. John 7: 17. Isa. 28: 6. John 10: 7, 11.

DISCIPLINE.—The purposes which our discipline hath chiefly in view, are, the relief of the poor; the maintenance of good order; the support of the testimonies which we believe it is our duty to bear to the world; and the help and recovery of such as are overtaken in faults.

In the practice of discipline, we think it indispensable that the order recommended by Christ himself be invariably observed. "If

thy brother shall trespass against thee, go and tell him his fault between thee and him alone ; if he shall hear thee, thou hast gained thy brother ; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established ; and if he shall neglect to hear them, tell it unto the church."

To effect the salutary purposes of discipline, meetings were appointed, at an early period of the society, which, from the times of their being held, were called Quarterly meetings. It was afterward found expedient to divide the districts of those meetings, and to meet more frequently ; from whence arose Monthly meetings, subordinate to those held quarterly. At length, in 1669, a Yearly meeting was established, to superintend, assist, and provide rules for the whole ; previously to which, general meetings had been occasionally held.

A Monthly meeting is usually composed of several particular congregations, situated within a convenient distance from each other. Its business is to provide for the subsistence of the poor, and for the education of their offspring ; to judge of the sincerity and fitness of persons appearing to be convinced of the religious principles of the society, and desiring to be admitted into membership ; to excite due attention to the discharge of religious and moral duty ; and to deal with disorderly members. Monthly meetings also grant to such of their members as remove into other Monthly meetings, certificates of their membership and conduct ; without which they cannot gain membership in such meetings. Each monthly meeting is required to appoint certain persons, under the name of overseers, who are to take care that the rules of our discipline be put in practice ; and when any case of complaint, or disorderly conduct, comes to their knowledge, to see that private admonition, agreeably to the gospel rule before mentioned, be given, previously to its being laid before the Monthly meeting.

When a case is introduced, it is usual for a small committee to be appointed, to visit the offender, to endeavor to convince him of his error, and to induce him to forsake and condemn it. If they succeed, the person is by minute declared to have made satisfaction for the offence ; if not, he is disowned as a member of the society.

In disputes between individuals, it has long been the decided judgment of the society, that its members should not sue each other at law. It therefore enjoins all to end their differences by speedy and impartial arbitration, agreeably to rules laid down. If any refuse to adopt this mode, or, having adopted it, to submit to the award, it is the direction of the Yearly meeting, that such be disowned.

To Monthly meetings also belongs the allowing of marriages ; for our society hath always scrupled to acknowledge the exclusive authority of the priests in the solemnization of marriage. Those who intend to marry, appear together and propose their intention to the Monthly meeting ; and if not attended by their parents and

guardians, produce a written certificate of their consent, signed in the presence of witnesses. The meeting then appoint a committee to inquire whether they be clear of other engagements respecting marriage; and if at a subsequent meeting, to which the parties also come and declare the continuance of their intention, no objections be reported, they have the meeting's consent to solemnize their intended marriage. This is done in a public meeting for worship, toward the close whereof the parties stand up, and solemnly take each other for husband and wife. A certificate of the proceedings is then publicly read, and signed by the parties, and afterward by the relations and others as witnesses. Of such marriage the Monthly meeting keeps a record; as also of the births and burials of its members. A certificate of the date, of the name of the infant, and of its parents, signed by those present at the birth, is the subject of one of these last mentioned records; and an order for the interment, countersigned by the grave-maker of the other. The naming of children is without ceremony. Burials are also conducted in a simple manner. The body, followed by the relations and friends, is sometimes, previously to interment, carried to a meeting; and at the grave a pause is generally made; on both which occasions it frequently falls out, that one or more friends present have somewhat to express for the edification of those who attend; but no religious rite is considered as an essential part of burial.

Several monthly meetings compose a Quarterly meeting. At the Quarterly meeting are produced written answers from the Monthly meetings, to certain queries respecting the conduct of their members, and the meetings' care over them. The accounts thus received, are digested into one, which is sent, also in the form of answers to queries, by representatives, to the Yearly meeting. Appeals from the judgment of Monthly meetings are brought to the Quarterly meetings; whose business also it is to assist in any difficult case, or where remissness appears in the care of the Monthly meetings over the individuals who compose them.

The Yearly meeting has the general superintendence of the society in the country in which it is established; and, therefore, as the accounts which it receives discover the state of inferior meetings, as particular exigencies require, or as the meeting is impressed with a sense of duty, it gives forth its advice, makes such regulations as appear to be requisite, or excites to the observance of those already made; and sometimes appoints committees to visit those Quarterly meetings which appear to be in need of immediate advice. Appeals from the judgment of Quarterly meetings are here finally determined; and a brotherly correspondence, by epistles, is maintained with other Yearly meetings.

In this place it is proper to add, that, as we believe women may be rightly called to the work of the ministry, we also think that to them belongs a share in the support of our Christian discipline; and that some parts of it, wherein their own sex is concerned, devolve on them with peculiar propriety; accordingly they have

Monthly, Quarterly and Yearly meetings of their own sex, held at the same time and in the same place with those of the men ; but separately, and without the power of making rules ; and it may be remarked, that during the persecutions, which in the last century occasioned the imprisonment of so many of the men, the care of the poor often fell on the women, and was by them satisfactorily administered.

In order that those who are in the situation of ministers may have the tender sympathy and counsel of those of either sex, who, by their experience in the work of religion, are qualified for that service, the Monthly meetings are advised to select such under the denomination of Elders. These, and ministers approved by their Monthly meetings, have meetings peculiar to themselves, called Meetings of Ministers and Elders ; in which they have an opportunity of exciting each other to a discharge of their several duties, and of extending advice to those who may appear to be weak, without any needless exposure. Such meetings are generally held in the compass of each Monthly, Quarterly, and Yearly meeting. They are conducted by rules prescribed by the Yearly meeting, and have no authority to make any alteration or addition to them. The members of them unite with their brethren in the Meetings for discipline, and are equally accountable to the latter for their conduct.

Thus have we given a view of the foundation and establishment of our discipline ; by which it will be seen, that it is not, as hath been frequently insinuated, merely the work of modern times ; but was the early care and concern of our pious predecessors. We cannot better close this short sketch of it, than by observing, that if the exercise of discipline should in some instances appear to press hard upon those, who neglecting the monitions of divine counsel in their hearts, are also unwilling to be accountable to their brethren ; yet, if that great, leading, and indispensable rule, enjoined by our Lord, be observed by those who undertake to be active in it, "Whatsoever ye would that men should do to you, do ye even so to them," it will prevent the censure of the church from falling on any thing but that which really obstructs the progress of truth. Discipline will then promote, in an eminent degree, that love of our neighbor, which is the mark of discipleship, and without which a profession of love to God, and to his cause, is a vain pretence. "He," said the beloved disciple, "that loveth not his brother whom he hath seen, how can he love God whom he hath not seen ? And this commandment have we from him, that he who loveth God, love his brother also." (*See Appendix, Note H.*)

GREEK OR RUSSIAN CHURCH.

THE Greek church separated from the Latin or Romish church about A. D. 1054. It is under the jurisdiction of the patriarchs or bishops of Constantinople, Alexandria, Antioch and Jerusalem. The Greek or Russian church is very extensive. Its jurisdiction embraces more territory than that of the Roman See. The population of this church is estimated at about forty millions.

The following are some of the chief tenets held by the Greek or Russian Church:—They disown the authority of the pope, and deny that the church of Rome is the true catholic church. They do not baptize their children till they are three, four, five, six, ten, nay, sometimes eighteen years of age: baptism is performed by trine immersion. They insist that the sacrament of the Lord's supper ought to be administered in both kinds, and they give the sacrament to children immediately after baptism. They grant no indulgences, nor do they lay any claim to the character of infallibility, like the church of Rome. They deny that there is any such place as purgatory; notwithstanding they pray for the dead, that God would have mercy on them at the general judgment. They practise the invocation of saints; though, they say, they do not invoke them as deities, but as intercessors with God. They exclude confirmation, extreme unction, and matrimony, out of the seven sacraments. They deny auricular confession to be a divine precept, and say it is only a positive injunction of the church. They pay no religious homage to the eucharist. They administer the communion in both kinds to the laity, both in sickness and in health, though they have never applied themselves to their confessors; because they are persuaded that a lively faith is all which is requisite for the worthy receiving of the Lord's supper. They maintain that the Holy Ghost proceeds only from the Father, and not from the Son. They believe in predestination. They admit of no images in relief or embossed work, but use paintings and sculptures in copper or silver. They approve of the marriage of priests, provided they enter into that state before their admission into holy orders. They condemn all fourth marriages. They observe a number of holy days, and keep four fasts in the year more solemn than the rest, of which the fast in Lent, before Easter, is the chief. They believe the doctrine of consubstantiation, or the union of the body of Christ with the sacramental bread.

The Russians adhere to the doctrine and ceremonies of the Greek church, though they are now independent of the patriarch of Constantinople.

HARMONISTS.

MR. GEORGE RAPP and other emigrants arrived from Germany and settled in the interior of Pennsylvania, about the year 1805. They formed an economy on the primitive plan of having "all things in common." They appear to have prospered. In 1814 they sold their property in Pennsylvania, and removed to Indiana, to form a new establishment on an improved plan. They profess the Protestant religion, but admit of universal toleration. They cultivate the learned languages and professions, and maintain strict morals, with a due observation of the Sabbath. They keep watch by turns at night; and, after crying the hour, add, "A day is past, and a step made nearer our end. Our time runs away, and the joys of heaven are our reward." See Acts 4: 32.

HOPKINSIANS.

THIS denomination of Christians derives its name from Samuel Hopkins, D. D., formerly pastor of the first Congregational church in Newport, R. I., a man of great piety and learning, and who made several additions to the sentiments first advanced by the celebrated Jonathan Edwards, D. D., late president of Princeton College, N. J. Dr. Hopkins was born at Waterbury, Ct. in the year 1721, and died at Newport, in 1803.

The following is a summary of the distinguishing tenets of the Hopkinsians, together with a few of the reasons they bring forward in support of their sentiments.

I. That all true virtue, or real holiness, consists in disinterested benevolence. The object of benevolence is universal being, including God and all intelligent creatures. It wishes and seeks the good of every individual, so far as is consistent with the greatest good of the whole, which is comprised in the glory of God and the perfection and happiness of his kingdom. The law of God is the standard of all moral rectitude or holiness. This is reduced into love to God, and our neighbor as ourselves; and universal good-will comprehends all the love to God, our neighbor, and ourselves, required in the divine law, and therefore must be the whole of holy obedience. Let any serious person think what are the particular branches of true piety; when he has viewed each one by itself, he will find that disinterested friendly affections is its distinguishing characteristic. For instance, all the holiness in pious fear, which distinguishes it from the fear of the wicked, consists in love. Again; holy gratitude is nothing but good-will to God and our neighbor, in which we ourselves are included; and correspondent affection, excited by a view of the good-will and kindness of God. Universal good-will also implies the whole of the duty we owe to our neighbor, for justice, truth and faithfulness, are comprised in universal benevolence; so are temperance and chastity. For an undue indulgence of our appetites and passions is contrary to benevolence, as tending to hurt ourselves or others; and so opposite to the general good, and the divine command, in which all the crime of such indulgence consists. In short, all virtue is nothing but benevolence acted out in its proper nature and perfection; or love to God and our neighbor, made perfect in all its genuine exercises and expressions.

II. That all sin consists in selfishness. By this is meant an interested, selfish affection, by which a person sets himself up as supreme, and the only object of regard; and nothing is good or lovely in his view, unless suited to promote his own private interest. This self-love is in its whole nature, and every degree of it, enmity against God; it is not subject to the law of God, and is the only affection that can oppose it. It is the foundation of all spiritual blindness, and therefore the source of all the open idolatry in the heathen world, and false religion under the light of the Gospel; all this is agreeable to that self-love which opposes God's true character. Under the influence of this principle, men depart

from truth; it being itself the greatest practical lie in nature, as it sets up that which is comparatively nothing above universal existence. Self-love is the source of all profaneness and impiety in the world, and of all pride and ambition among men, which is nothing but selfishness, acted out in this particular way. This is the foundation of all covetousness and sensuality, as it blinds people's eyes, contracts their hearts, and sinks them down, so that they look upon earthly enjoyments as the greatest good. This is the source of all falsehood, injustice, and oppression, as it excites mankind by undue methods to invade the property of others. Self-love produces all the violent passions; envy, wrath, clamor, and evil speaking; and every thing contrary to the divine law is briefly comprehended in this fruitful source of all iniquity, self-love.

III. That there are no promises of regenerating grace made to the doings of the unregenerate. For as far as men act from self-love, they act from a bad end; for those who have no true love to God, really do no duty when they attend on the externals of religion. And as the unregenerate act from a selfish principle, they do nothing which is commanded; their impenitent doings are wholly opposed to repentance and conversion; therefore not implied in the command to repent, &c.; so far from this, they are altogether disobedient to the command. Hence it appears that there are no promises of salvation to the doings of the unregenerate.

IV. That the impotency of sinners, with respect to believing in Christ, is not natural, but moral; for it is a plain dictate of common sense, that natural impossibility excludes all blame. But an unwilling mind is universally considered as a crime, and not as an excuse, and is the very thing wherein our wickedness consists. That the impotence of the sinner is owing to a disaffection of heart, is evident from the promises of the Gospel. When any object of good is proposed and promised to us upon asking, it clearly evinces that there can be no impotence in us with respect to obtaining it, besides the disapprobation of the will; and that inability which consists in disinclination, never renders any thing improperly the subject of precept or command.

V. That, in order to faith in Christ, a sinner must approve in his heart of the divine conduct, even though God should cast him off forever; which, however, never implies love of misery, nor hatred of happiness. For if the law is good, death is due to those who have broken it. The Judge of all the earth cannot but do right. It would bring everlasting reproach upon his government to spare us, considered merely as in ourselves. When this is felt in our hearts, and not till then, we shall be prepared to look to the free grace of God, through the redemption which is in Christ, and to exercise faith in his blood, "who is set forth to be a propitiation to declare God's righteousness, that he might be just, and yet be the justifier of him who believeth in Jesus."

VI. That the infinitely wise and holy God has exerted his omnipotent power in such a manner as he purposed should be followed

with the existence and entrance of moral evil into the system. For it must be admitted on all hands, that God has a perfect knowledge, foresight, and view of all possible existences and events. If that system and scene of operation, in which moral evil should never have existed, was actually preferred in the divine mind, certainly the Deity is infinitely disappointed in the issue of his own operations. Nothing can be more dishonorable to God than to imagine that the system which is actually formed by the divine hand, and which was made for his pleasure and glory, is yet not the fruit of wise contrivance and design.

VII. That the introduction of sin is, upon the whole, for the general good. For the wisdom and power of the Deity are displayed in carrying on designs of the greatest good; and the existence of moral evil has undoubtedly occasioned a more full, perfect, and glorious discovery of the infinite perfections of the divine nature, than could otherwise have been made to the view of creatures. If the extensive manifestations of the pure and holy nature of God, and his infinite aversion to sin, and all his inherent perfections, in their genuine fruits and effects, is either itself the greatest good, or necessarily contains it, it must necessarily follow that the introduction of sin is for the greatest good.

VIII. That repentance is before faith in Christ. By this is not intended, that repentance is before a speculative belief of the being and perfections of God, and of the person and character of Christ; but only that true repentance is previous to a saving faith in Christ, in which the believer is united to Christ, and entitled to the benefits of his mediation and atonement. That repentance is before faith in this sense, appears from several considerations. 1. As repentance and faith respect different objects, so they are distinct exercises of the heart; and therefore one not only may, but must be prior to the other. 2. There may be genuine repentance of sin without faith in Christ, but there cannot be true faith in Christ without repentance of sin; and since repentance is necessary in order to faith in Christ, it must necessarily be prior to faith in Christ. 3. John the Baptist, Christ and his apostles, taught that repentance is before faith. John cried, "Repent, for the kingdom of heaven is at hand;" intimating that true repentance was necessary in order to embrace the Gospel of the kingdom. Christ commanded, "Repent ye, and believe the Gospel." And Paul preached "repentance toward God, and faith toward our Lord Jesus Christ."

IX. That though men became sinners by Adam, according to a divine constitution, yet they have and are accountable for no sins but personal; for, 1. Adam's act, in eating the forbidden fruit, was not the *act* of his posterity; therefore they did not sin at the same time he did. 2. The sinfulness of that act could not be *transferred* to them afterwards, because the sinfulness of an act can no more be transferred from one person to another than an act itself. 3. Therefore Adam's act, in eating the forbidden fruit, was not the *cause*, but only the *occasion* of his posterity's being sinners. God *was pleased to make a constitution*, that, if Adam remained holy

through his state of trial, his posterity should in consequence be holy also; but if he sinned, his posterity should in consequence be sinners likewise. Adam sinned, and now God brings his posterity into the world sinners. *By Adam's sin we are become sinners, not for it; his sin being only the occasion, not the cause of our committing sins.*

X. That though believers are justified *through* Christ's righteousness, yet his righteousness is not *transferred* to them. For, 1. Personal righteousness can no more be transferred from one person to another, than personal sin. 2. If Christ's personal righteousness were transferred to believers, they would be as perfectly holy as Christ, and so stand in no need of forgiveness. 3. But believers are not conscious of having Christ's personal righteousness, but feel and bewail much indwelling sin and corruption. 4. The Scripture represents believers as receiving only the *benefits* of Christ's righteousness in justification, or their being pardoned and accepted for Christ's righteousness' sake; and this is the proper Scripture notion of imputation. Jonathan's righteousness was imputed to Mephibosheth when David showed kindness to him for his father Jonathan's sake.

The Hopkinsians warmly contend for the doctrine of the divine decrees, that of particular election, total depravity, the special influences of the Spirit of God in regeneration, justification by faith alone, the final perseverance of the saints, and the consistency between entire freedom and absolute dependence; and therefore claim it as their just due, since the world will make distinctions, to be called HOPKINSIAN CALVINISTS.

☞ The statistics of this denomination are included with those of the *Calvinists*.

HUMANITARIANS.

THE Humanitarians believe in the simple humanity of Christ, or that he was nothing more than a mere man, born according to the usual course of nature, and who lived and died according to the ordinary circumstances of mankind.

INDEPENDENTS.

(See *Church Government*.)

INDIAN RELIGIONS.

"LO, the poor Indian! whose untutor'd mind
Sees God in clouds, or hears him in the wind;
His soul proud science never taught to stray
Far as the solar walk or milky way;
Yet simple nature to his hope has given,
Behind the cloud-topp'd hill, an humbler heaven;

Some safer world in depth of woods embraced,
 Some happier island in the watery waste,
 Where slaves once more their native land behold,
 No fiends torment, no Christians thirst for gold.
 To be, contents his natural desire,
 He asks no angel's wing, no seraph's fire ;
 But thinks, admitted to that equal sky,
 His faithful dog will bear him company." POPE.

The natives of CANADA have an idea of the Supreme Being and they all in general agree in looking upon him as the First Spirit, and the Governor and the Creator of the world. It is said that almost all the nations of the Algonquin language give the Sovereign Being the appellation of the Great Hare. Some also call him Michabou, and others Atahocan. Most of them hold the opinion, that he was born upon the waters, together with his white court, entirely composed of four-footed animals like himself; that he formed the earth of a grain of sand, which he took from the bottom of the ocean, and that he created man of the bodies of the dead animals. There are likewise some, who mention a god of the waters, who opposed the designs of the Great Hare, or at least refused to be assisting to him. This god is, according to some, the Great Tiger. They have a third, called Matcomek, whom they invoke in the winter season.

The Agreskouï of the Hurons, and the Agreskouse of the Iroquois, is, in the opinion of these nations, the Sovereign Being, and the god of war. These Indians do not give the same original mankind with the Algonquins; they do not ascend so high as the first creation. According to them, there were in the beginning men in the world, and if you ask them who placed them there, they answer you, they do not know.

The gods of the Indians have bodies, and live much in the same manner as themselves, but without any of those inconveniencies which they are subject. The word *spirit*, among them, signifies only a being of a more excellent nature than others.

According to the Iroquois, in the third generation there came a deluge, in which not a soul was saved, so that in order to re-peopulate the earth, it was necessary to change beasts into men.

Beside the First Being, or the Great Spirit, they hold an infinite number of genii or inferior spirits, both good and evil, who have each their peculiar form of worship.

They ascribe to these beings a kind of immensity and omnipotence, and constantly invoke them as the guardians of mankind. But they never address themselves to the evil genii, except to beg of them to do them no hurt.

They believe in the immortality of the soul, and say that the region of their everlasting abode lies so far westward, that the soul is several months in arriving at it, and have vast difficulties to surmount. The happiness which they hope to enjoy, is not believed to be the recompense of virtue only, but to have been a good hunter, brave in war, &c. are the merits which entitle them to this p

adise, which they and the other American natives figure as a delightful country, blessed with perpetual spring, whose forests abound with game, whose rivers swarm with fish, where famine is never felt, and uninterrupted plenty shall be enjoyed without labor or toil.

The natives of NEW ENGLAND believed not only a plurality of gods, who made and governed the several nations of the world, but they made deities of every thing they imagined to be great, powerful, beneficial, or hurtful to mankind. Yet they conceived an Almighty Being, who dwells in the South-west regions of the heavens, to be superior to all the rest. This Almighty Being they called Kichtan, who at first, according to their tradition, made a man and woman out of a stone; but upon some dislike, destroyed them again; and then made another couple out of a tree, from whom descended all the nations of the earth; but how they came to be scattered and dispersed into countries so remote from one another, they cannot tell. They believed their Supreme God to be a good being, and paid a sort of acknowledgment to him for plenty, victory, and other benefits.

But there is another power, which they called *Hobamocka*, (the devil,) of whom they stood in greater awe, and worshipped merely from a principle of fear.

The immortality of the soul was universally believed among them. When good men die, they said, their souls went to Kichtan, where they meet their friends, and enjoy all manner of pleasures; when wicked men die, they went to Kichtan also, but are commanded to walk away; and wander about in restless discontent and darkness forever.

After the coming of the white people, the Indians in NEW JERSEY, who once held a plurality of deities, supposed there were only three, because they saw people of three kinds of complexion, viz. English, Negroes, and themselves.

It was a notion pretty generally prevailing among them, that it was not the same God made them who made us; but that they were created after the white people; and it is probable they supposed their God gained some special skill by seeing the white people made, and so made them better; for it is certain they looked upon themselves and their methods of living, which they said their God expressly prescribed for them, vastly preferable to the white people and their methods.

With regard to a future state of existence, many of them imagined that the Chichung, i. e. the shadow, or what survives the body, will, at death, go Southward, to some unknown, but curious place; will enjoy some kind of happiness, such as hunting, feasting, dancing, or the like. And what they suppose will contribute much to their happiness in the next state, is, that they shall never be weary of these entertainments.

Those, who have any notion about rewards and sufferings, in a future state, seem to imagine, that most will be happy, and that

those, who are not so, will be punished only with privation, being excluded from the walls of the good world, where happy spirits reside.

Those rewards and punishments, they suppose to depend entirely upon their behaviour towards mankind; and have no reference to any thing, which relates to the worship of the Supreme Being.

The natives of LOUISIANA have an idea of a Supreme Being, whom they call the Grand Spirit, by way of excellence; and whose perfections are as much superior to all other beings, as the fire of the sun is to elementary fire. They believe this omnipotent Being is so good, that he could not do evil to any one, even if he inclined. That though he created all things by his will, yet he had under him spirits of an inferior order, who, by his power, formed the beauties of the universe; but that man was the work of the Creator's own hands. These spirits are, by the Natches, termed free servants or agents; but, at the same time, they are as submissive as slaves. They are constantly in the presence of God, and prompt to execute his will. The air, according to them, is full of other spirits of more mischievous dispositions, and these have a chief, who was so eminently mischievous, that God Almighty was obliged to confine him; and ever since, those ærial spirits do not commit so much mischief, as they did before, especially if they are entreated to be favorable. For this reason the savages always invoke them, when they want either rain or fair weather.

They give this account of the creation of the world, viz. that God first formed a little man of clay, and breathed upon his work, and that he walked about, grew up, and became a perfect man; but they are silent as to the creation of women.

The greatest part of the natives of Louisiana had formerly their temples, and in all these temples a perpetual fire was preserved.

The natives of FLORIDA believe in a supreme benevolent Deity, and a subordinate Deity, who is malevolent; neglecting the former, who they say does no harm, they bend their whole attention to soften the latter, who they say torments them day and night.

The Flat Head Indians, who inhabit the shores of the COLUMBIA RIVER, believe in the existence of a good and an evil Genius, as well as of rewards and punishments in another life. According to their creed, the righteous, after death, go to a land of bliss, where they enjoy a perpetual Spring, where they again dwell with their wives and children, where the rivers are full of fish, and the plains are covered with bison, the flesh of which forms their principal nourishment. There they give themselves up to the pleasures of the chase, fearing neither the rigors of winter, nor hunger, nor the horrors of war. The wicked, on the other hand, are transported to a country which is covered with perpetual snow, and where the cold penetrates to the marrow of their bones. From the midst of *their torment*, they are condemned to see their righteous brethen

in the delightful fields, chasing the game, or reposing themselves with their families; but the poor frozen sinners cannot stir one step towards that sunny region. Nevertheless, their misery has an end; it is longer or shorter, according to the degree of their guilt; and after its expiation, they are permitted to become inhabitants of the Indian Paradise. (*See Appendix, Note I.*)

JEWS.

A complete system of the religious doctrines of the Jews, is contained in the five books of Moses, their great lawgiver, who was raised up to deliver them from their bondage in Egypt, and to conduct them to the possession of Canaan, the promised land.

The principal sects among the Jews, in the time of our Saviour, were the Pharisees, who placed religion in external ceremony; the Sadducees, who were remarkable for their incredulity; and the Essenes, who were distinguished by an austere sanctity.

The Pharisees and Sadducees are frequently mentioned in the New Testament; and an acquaintance with their principles and practices, serves to illustrate many passages in the sacred history. At present the Jews have two sects: the Caraites, who admit no rule of religion but the law of Moses; and the Rabbinites, who add to the laws the tradition of the Talmud, a collection of the doctrines and morality of the Jews. The expectation of a Messiah is the distinguishing feature of their religious system. The word Messiah signifies one anointed, or installed into an office by an unction.

Christians believe that Jesus Christ is the Messiah, in whom all the Jewish prophecies are accomplished. The Jews, infatuated with the idea of a temporal Messiah, who is to subdue the world, still wait for his appearance.

The most remarkable periods in the history of the Jews are, the call of Abraham, the giving of the law by Moses, their establishment in Canaan under Joshua, the building of the Temple by Solomon, the division of the tribes, their captivity in Babylon, their return under Zerubbabel, and the destruction of their city and temple by the Emperor Titus, A. D. 70.

Maimonides, an illustrious rabbi, drew up for the Jews, in the eleventh century, a confession of faith, which all Jews admit. It is as follows:

1. "I believe with a true and perfect faith, that God is the Creator, whose name be blessed, governor and maker of all creatures, and that he hath wrought all things, worketh, and shall work forever.

2. "I believe with a perfect faith, that the Creator, whose name be blessed, is *one*, and that such an unity as in him can be found in none other, and that he alone hath been our God, is, and forever shall be.

3. "I believe with a perfect faith, that the Creator, whose name be blessed, is not coporeal, nor to be comprehended with any bodily property, and that there is no bodily essence that can be likened unto him.

4. "I believe with a perfect faith, the Creator, whose name be blessed, to be the first and the last, that nothing was before him, and that he shall abide the last forever.

5. "I believe with a perfect faith, that the Creator, whose name be blessed, is to be worshipped, and none else.

6. "I believe with a perfect faith, that all the words of the prophets are true.

7. "I believe with a perfect faith, the prophecies of Moses, our master, may he rest in peace, that he was the father and chief of all wise men that lived before him, or ever shall live after him.

8. "I believe with a perfect faith, that all the law which at this day is found in our hands, was delivered by God himself to our master, Moses. God's peace be with him.

9. "I believe with a perfect faith, that the same law is never to be changed, nor another to be given us of God, whose name be blessed.

10. "I believe with a perfect faith, that God, whose name be blessed, understandeth all the works and thoughts of men, as it is written in the prophets. He fashioneth their hearts alike; he understandeth all their works.

11. "I believe with a perfect faith, that God will recompense good to them that keep his commandments, and will punish them who transgress them.

12. "I believe with a perfect faith, that the Messiah is yet to come, and although he retard his coming, yet I will wait for him till he come.

13. "I believe with a perfect faith, that the dead shall be restored to life, when it shall seem fit unto God the Creator, whose name be blessed, and memory celebrated, world without end. Amen."

The number of Jews in the United States is estimated at 15,000. They have synagogues in Newport, R. I., New York, Philadelphia, Charleston, and other places in the United States. Their mode of worship is exceedingly interesting. The number of Jews scattered over the face of the earth is variously stated from three to seven millions.

"The history of this people," says a modern writer, "certainly forms a striking evidence of the truth of divine revelation. They are a living and perpetual miracle, continuing to subsist as a distinct and peculiar race for upwards of three thousand years, and even in the midst of other nations, flowing forward in a full and continued stream, like the waters of the Rhone, without mixing the waves of the expansive lake through which the passage lies to the ocean of eternity."

LUTHERANS,

OR THE EVANGELICAL LUTHERAN CHURCH.

THIS denomination adhere to the opinions of Martin Luther, the celebrated reformer, who was born at Eisleben, in the Electorate of Saxony, in 1483. Few men have rendered posterity more service

than this learned, pious and eloquent reformer. Luther died in his native town, 1546.

The Lutherans, of all Protestants, are those who differ least from the Romish church, as they affirm that the body and blood of Christ are materially present in the sacrament of the Lord's Supper, though in an incomprehensible manner; this they term consubstantiation. They likewise represent some rites and institutions, as the use of images in churches, the vestments of the clergy, the private confession of sins, the use of wafers in the administration of the Lord's Supper, the form of exorcism in the celebration of baptism, and other ceremonies of the like nature, as tolerable, and some of them useful. The Lutherans maintain, with regard to the Divine decrees, that they respect the salvation or misery of men in consequence of a previous knowledge of their sentiments and characters, and not as founded on the mere will of God. Towards the close of the last century, the Lutherans began to entertain a greater liberality of sentiment than they had before adopted, though in many places they persevered longer in despotic principles than other Protestant churches. Their public teachers now enjoy an unbounded liberty of dissenting from the decisions of those symbols of creeds which were once deemed almost infallible rules of faith and practice, and of declaring their dissent in the manner they judge most expedient.

The capital articles which Luther maintained, are as follow :

I. That the holy Scriptures are the only source whence we are to draw our religious sentiments, whether they relate to faith or practice. See 2 Tim. 3: 15—17. Prov. 1: 9. Isa. 8: 20. Luke 1: 4. John 5: 39.—20: 31. 1 Cor. 4: 6, &c.

II. That justification is the effect of faith, exclusive of good works, and that faith ought to produce good works, purely in obedience to God, and not in order to our justification. See Gal. 2: 21.

III. That no man is able to make satisfaction for his sins. See Luke 17: 10.

In consequence of these leading articles, Luther rejected tradition, purgatory, penance, auricular confession, masses, invocation of saints, monastic vows, and other doctrines of the church of Rome.

The external affairs of the Lutheran church are directed by three judicatories, viz.; a vestry of the congregation, a district or special conference, and a general synod. The synod is composed of ministers, and an equal number of laymen, chosen as deputies by the vestries of their respective congregations. From this synod there is no appeal.

The ministerium is composed of ministers only, and regulates the internal or spiritual concerns of the church, such as examining, licensing and ordaining ministers, judging in controversies about doctrine, &c. The synod and ministerium meet annually.

Confession and absolution, in a very simple form, are practised by the American Lutherans; also, confirmation, by which baptis-

mal vows are ratified, and the subjects become communicants. Their liturgies are simple and impressive, and the clergy are permitted to use extempore prayer.

The number of Lutherans in the Christian world is estimated at between fifteen and twenty millions. (*See Appendix, Note J.*)

MAHOMETANS.

Mahometanism is a scheme of religion formed and propagated by *Mahomet*, who was born at Mecca, A. D. 569, and died at Medina in 632.

His system is a compound of Paganism, Judaism, and Christianity; and the Koran, which is their Bible, is held in great reverence. It is replete with absurd representations, and is supposed to have been written by a Jew. The most eloquent passage is allowed to be the following, where God is introduced, bidding the waters of the deluge to cease: "Earth, swallow up the waters; heaven, draw up those thou hast poured out; immediately the waters retreated, the command of God was obeyed, the ark rested on the mountains, and these words were heard—'Wo to the wicked!'"

This religion is still professed and adhered to by the Turks and Persians, and by several nations in Asia and Africa. The best statistical writers estimate the number of Mahometans in the world at about one hundred and forty millions.

Mahomet descended from an honorable tribe, and from the noblest family of that tribe; yet his original lot was poverty. By his good conduct, he obtained the hand of a widow of wealth and respectability, and was soon raised to an equality with the richest people in Mecca.

Soon after his marriage he formed the scheme of establishing a new religion, or, as he expressed it, of replanting the only true and ancient one professed by Adam, Noah, Abraham, Moses, Jesus, and all the prophets, by destroying the gross idolatry into which most of his countrymen had fallen, and weeding out the corruptions and superstitions which the latter Jews and Christians had, as he thought, introduced into their religion, and reducing it to its original purity, which consisted chiefly in the worship of one God.

The Mahometans divide their religion into two general parts, faith and practice, of which the first is divided into six distinct branches. Belief in God, in his angels, in his Scriptures, in his prophets, in the resurrection and final judgment, and in God's absolute decrees. The points relating to practice are, prayer, with washings, alms, fasting, pilgrimage to Mecca, and circumcision.

They believe that both Mahomet and those among his followers who are reckoned orthodox, had and continued to have just and true notions of God, and that his attributes appear so plain from the Koran itself, and all the Mahometan divines, that it *would be loss* of time to refute those who suppose the God of

Mahomet to be different from the true God, and only a fictitious deity or idol of his own creation.

They believe that the existence of angels and their purity are absolutely required to be believed in the Koran; and he is reckoned an infidel who denies there are such beings, or hates any of them, or asserts any distinction of sexes among them. They believe them to have pure and subtle bodies, created of fire; that they neither eat, drink, nor propagate their species; that they have various forms and offices, some adoring God in different postures, others singing praises to him, or interceding for mankind. They hold, that some of them are employed in writing down the actions of men; others in carrying the throne of God, and other services.

As to the Scriptures, the Mahometans are taught by the Koran, that God, in divers ages of the world, gave revelations of his will in writing to several prophets, the whole and every one of which it is absolutely necessary for a good Moslem to believe. The number of these sacred books were, according to them, one hundred and four; of which ten were given to Adam, fifty to Seth, thirty to Edris or Enoch, ten to Abraham; and the other four, being the Pentateuch, the Psalms, the Gospel, and the Koran, were successively delivered to Moses, David, Jesus, and Mahomet; which last being the seal of the prophets, those revelations are now closed, and no more are to be expected. All these divine books, except the four last, they agree now to be entirely lost, and their contents unknown; though the Sabians have several books which they attribute to some of the antediluvian prophets. And of those four, the Pentateuch, Psalms, and Gospel, they say, have undergone so many alterations and corruptions, that, though there may possibly be some part of the true word of God therein, yet no credit is to be given to the present copies in the hands of the Jews and Christians.

They believe that the number of the prophets which have been from time to time sent by God into the world, amounts to no less than 224,000, according to one Mahometan tradition; or to 124,000, according to another; among whom 313 were apostles, sent with special commissions to reclaim mankind from infidelity and superstition; and six of them brought new laws or dispensations, which successively abrogated the preceding; these were Adam, Noah, Abraham, Moses, Jesus, and Mahomet. All the prophets in general, the Mahometans believe to have been freed from great sins and errors of consequence, and professors of one and the same religion, that is Islamism, notwithstanding the different laws and institutions which they observed. They allow of degrees among them, and hold some of them to be more excellent and honorable than others. The first place they give to the revealers and establishers of new dispensations, and the next to the apostles.

They believe in a general resurrection and a future judgment.

The time of the resurrection the Mahometans allow to be a perfect secret to all but God alone; the angel Gabriel himself ac-

knowledging his ignorance in this point, when Mahomet asked him about it. However, they say, the approach of that day may be known from certain signs which are to precede it.

After the examination is past, and every one's work weighed in a just balance, they say, that mutual retaliation will follow, according to which every creature will take vengeance one of another, or have satisfaction made them for the injuries which they have suffered. And, since there will then be no other way of returning like for like, the manner of giving this satisfaction will be by taking away a proportional part of the good works of him who offered the injury, and adding it to those of him who suffered it. Which being done, if the angels, (by whose ministry this is to be performed,) say, *Lord, we have given to every one his due, and there remaineth of this person's good works so much as equalleth the weight of an ant*, God will of his mercy, cause it to be doubled unto him, that he may be admitted into Paradise; but if, on the contrary, his good works be exhausted, and there remain evil works only, and there be any who have not yet received satisfaction from him, God will order that an equal weight of their sins be added unto his, that he may be punished for them in their stead, and he will be sent to hell laden with both. This will be the method of God's dealing with mankind. As to brutes, after they shall have likewise taken vengeance of one another, he will command them to be changed into dust; wicked men being reserved to more grievous punishment, so that they shall cry out, on hearing this sentence passed on the brutes, *Would to God that we were dust also!*

The trials being over, and the assembly dissolved, the Mahometans hold, that those who are to be admitted into Paradise will take the right hand way, and those who are destined into hell-fire will take the left; but both of them must first pass the bridge called in Arabic *al Sirat*, which, they say, is laid over the midst of hell, and described to be finer than a hair, and sharper than the edge of a sword; so that it seems very difficult to conceive how any one shall be able to stand upon it; for which reason most of the sect of the Motazalites reject it as a fable; though the orthodox think it a sufficient proof of the truth of this article, that it was seriously affirmed by him who never asserted a falsehood, meaning their prophet; who, to add to the difficulty of the passage, has likewise declared that this bridge is beset on each side with briars and hooked thorns, which will, however, be no impediment to the good; for they shall pass with wonderful ease and swiftness, like lightning, or the wind, Mahomet and his Moslems leading the way; whereas the wicked, what with the slipperiness and extreme narrowness of the path, the entangling of the thorns, and the extinction of the light which directed the former to Paradise, will soon miss their footing, and fall down headlong into hell, which is gaping beneath them.

As to the punishment of the wicked, the Mahometans are taught, that hell is divided into seven stories or apartments, one below another, designed for the reception of as many distinct classes of *the damned*.

The first, which they call *Jehenan*, they say, will be the receptacle of those who acknowledged one God, that is, the wicked Mahometans; who, after having been punished according to their demerits, will at length be released; the second, named *Ladha*, they assign to the Jews; the third, named *al Hotama*, to the Christians; the fourth, named *al Sair*, to the Sabians; the fifth, named *Sakar*, to the Magians; the sixth, named *al Jahin*, to the idolaters; and the seventh, which is the lowest and worst of all, and is called *al Howyat*, to the hypocrites, or those who outwardly professed some religion, but in their hearts were of none. Over each of these apartments they believe there will be set a guard of angels, nineteen in number; to whom the damned will confess the just judgment of God, and beg them to intercede with him for some alleviation of their pain, or that they may be delivered by being annihilated.

Mahomet has, in his Koran and traditions, been very exact in describing the various torments of hell, which, according to him, the wicked will suffer both from intense heat and excessive cold. The degrees of these pains will also vary in proportion to the crimes of the sufferer, and the apartment he is condemned to; and that he who is punished the most lightly of all will be shod with shoes of fire, the fervor of which will cause his skull to boil like a cauldron. The condition of these unhappy wretches, as the same prophet teaches, cannot be properly called either *life* or *death*; and their misery will be greatly increased by their despair of being ever delivered from that place, since, according to that frequent expression in the Koran, *they must remain therein forever*. It must be remarked, however, that the infidels alone will be liable to eternity of damnation; for the Moslems, or those who have embraced the true religion, and have been guilty of heinous sins, will be delivered thence after they shall have expiated their crimes by their sufferings. The time which these believers shall be detained there, according to a tradition handed down from their prophet, will not be less than nine hundred years, nor more than seven thousand. And, as to the manner of their delivery, they say that they shall be distinguished by the marks of prostration on those parts of their bodies with which they used to touch the ground in prayer, and over which the fire will therefore have no power; and that, being known by this characteristic, they will be released by the mercy of God, at the intercession of Mahomet and the blessed: whereupon those who shall have been dead will be restored to life, as has been said; and those whose bodies shall have contracted any sootiness or filth, from the flames and smoke of hell, will be immersed in one of the rivers of Paradise, called the *River of life*, which will wash them whiter than pearls.

The righteous, as the Mahometans are taught to believe, having surmounted the difficulties, and passed the sharp bridge above-mentioned, before they enter Paradise, will be refreshed by drinking at the *pond* of their prophet, who describes it to be an exact square, of a month's journey in compass; its water, which is sup-

plied by two pipes from al Cawthay, one of the rivers of Paradise, being whiter than milk or silver, and more odoriferous than musk, with as many cups set round it as there are stars in the firmament; of which water whoever drinks will thirst no more forever. This is the first taste which the blessed will have of their future and now near approaching felicity.

Though Paradise be so very frequently mentioned in the Koran, yet it is a dispute among the Mahometans, whether it be already created or to be created hereafter; the Motazalites and some other sectaries asserting, that there is not at present any such place in nature, and that the Paradise which the righteous will inhabit in the next life will be different from that from which Adam was expelled. However, the orthodox profess the contrary, maintaining that it was created even before the world, and describe it from their prophet's traditions in the following manner:

They say it is situated in the seventh heaven, and next under the throne of God; and, to express the amenity of the place, tell us, that the earth of it is of the finest wheat-flour, or of the purest musk, or as others will have it, of saffron; that its stones are pearls and jacinths, the walls of its building enriched with gold and silver, and that the trunks of all its trees are of gold; among which the most remarkable is the tree called *tuba*, or the tree of happiness. Concerning this tree, they fable, that it stands in the palace of Mahomet, though a branch of it will reach to the house of every true believer; that it will be laden with pomegranates, grapes, dates, and other fruits of surprising bigness, and of tastes unknown to mortals. So that, if a man desire to eat of any particular kind of fruit, it will immediately be presented him; or, if he choose flesh, birds ready dressed will be set before him, according to his wish. They add, that the boughs of this tree will spontaneously bend down to the hand of the person who would gather of its fruits, and that it will supply the blessed not only with food, but also with silken garments, and beasts to ride on ready saddled and bridled, and adorned with rich trappings, which will burst forth from its fruits; and that this tree is so large, that a person mounted on the fleetest horse, would not be able to gallop from one end of its shade to the other in one hundred years.

As plenty of water is one of the greatest additions to the pleasantness of any place, the Koran often speaks of the rivers of Paradise as a principal ornament thereof; some of these rivers, they say, flow with water, some with milk, some with wine, and others with honey; all taking their rise from the root of the tree *tuba*.

But all these glories will be eclipsed by the resplendent and ravishing girls of Paradise, called, from their large black eyes, *Hur al oyun*, the enjoyment of whose company will be a principal felicity of the faithful. These, they say, are created not of clay, as mortal women are, but of pure musk; being, as their prophet often affirms in his Koran, free from all natural impurities, of the strictest modesty, and secluded from public view in pavilions of hollow pearls, so large, that, as some traditions have it, one of them will be no less than sixty miles square.

The name which the Mahometans usually give to this happy mansion is *al Jannat*, or, "the Garden;" and sometimes they call it the "Garden of Paradise"—the "Garden of Eden"—the "Garden of Abode"—the "Garden of Pleasure" and the like; by which several appellations some understand so many different gardens, or at least places of different degrees of felicity, (for they reckon no less than one hundred such in all,) the very meanest whereof will afford its inhabitants so many pleasures and delights, that one would conclude they must even sink under them, had not Mahomet declared that, in order to qualify the blessed for a full enjoyment of them, God will give to every one the abilities of one hundred men.

The orthodox doctrine is, that whatever hath or shall come to pass in this world, whether it be good, or whether it be bad, proceedeth entirely from the divine will, and is irrevocably fixed and recorded from all eternity in the preserved table; God having secretly pre-determined not only the adverse and prosperous fortune of every person in this world, in the most minute particulars, but also his faith or infidelity, his obedience or disobedience, and consequently his everlasting happiness or misery after death; which fate or predestination it is not possible by any foresight or wisdom to avoid.

The pilgrimage to Mecca is so necessary a point of practice, that, according to a tradition of Mahomet, he who dies without performing it, may as well die a Jew or a Christian; and the same is expressly commanded in the Koran.

What is principally revered in Mecca, and gives sanctity to the whole, is a square stone building, called the *Caaba*. Before the time of Mahomet this temple was a place of worship for the idolatrous Arabs, and is said to have contained no less than three hundred and sixty different images, equalling in number the days of the Arabian year. They were all destroyed by Mahomet, who sanctified the *Caaba*, and appointed it to be the chief place of worship for all true believers. The Mussulmen pay so great a veneration to it, that they believe a single sight of its sacred walls, without any particular act of devotion, is as meritorious in the sight of God as the most careful discharge of one's duty for the space of a whole year, in any other temple.

The Mahometans have an established priesthood and a numerous body of clergymen; their spiritual head, in Turkey, whose power is not inferior to the Roman Pontiff, or the Grecian Patriarch, is denominated the Mufti, and is regarded as the oracle of sanctity and wisdom. Their houses of worship are denominated mosques, many of which are very magnificent, and very richly endowed. The revenues of some of the royal mosques are said to amount to the enormous sum of 60,000 pounds sterling. In the city of Fez, the capital of the emperor of Morocco, there are near one thousand mosques, fifty of which are built in a most magnificent style, supported by marble pillars. The circumference of the grand mosque is near a mile and a half, in which near a thousand lamps are lighted every night. The Mahometan priests, who perform the rites of

their public worship, are called *Imams*; and they have a set of ministers called *Shekhs*, who preach every *Friday*, the Mahometan Sabbath, much in the manner of Christian preachers. They seldom touch upon points of controversy in their discourses, but preach upon moral duties, upon the dogmas and ceremonies of their religion, and declaim against vice, luxury, and corruption of manners.

The rapid success which attended the propagation of this new religion was owing to causes that are plain and evident, and must remove, or rather prevent our surprise, when they are attentively considered. The terror of Mahomet's arms, and the repeated victories which were gained by him and his successors, were, no doubt, the irresistible arguments that persuaded such multitudes to embrace his religion, and submit to his dominion. Besides, his law was artfully and marvellously adapted to the corrupt nature of man; and, in a most particular manner, to the manners and opinions of the Eastern nations, and the vices to which they were naturally addicted; for the articles of faith which it proposed were few in number, and extremely simple; and the duties it required were neither many nor difficult, nor such as were incompatible with the empire of appetites and passions. It is to be observed farther, that the gross ignorance under which the Arabians, Syrians, Persians, and the greatest part of the Eastern nations labored at this time, rendered many an easy prey to the artifice and eloquence of this bold adventurer. To these causes of the progress of Mahometanism we may add the bitter dissensions and cruel animosities that reigned among the Christian sects; dissensions that filled a great part of the East with carnage, assassinations, and such detestable enormities, as rendered the very name of Christianity odious to many. Other causes of the sudden progress of that religion will naturally occur to such as consider attentively its spirit and genius, and the state of the world at this time.

To show the subtlety of Mahomet's mind, and the extreme ignorance of his followers, we give the story of that Impostor's night journey from Mecca to Jerusalem, and from thence to heaven.

The story as related in the Koran, and believed by the Mahometans, is this. "At night, as he lay in his bed with his best beloved wife Ayesha, he heard a knocking at his door; upon which, arising, he found there the angel Gabriel, with seventy pair of wings, expanded from his sides, whiter than snow, and clearer than crystal, and the beast Alborak standing by him; which, they say, is the beast on which the prophets used to ride, when they were carried from one place to another, upon the execution of any divine command. Mahomet describes it to be a beast as white as milk, and of a mixed nature, between an ass and a mule, and also of a size between both; but of such extraordinary swiftness as to equal even lightning itself.

As soon as Mahomet appeared at the door, the angel Gabriel kindly embraced him, saluted him in the name of God, and told him, that he was sent to bring him unto God into heaven; where *he should see strange mysteries*, which were not lawful to be seen

by any other man. He prayed him then to get upon Alborak ; but the beast having lain idle and unemployed from the time of Christ to Mahomet, was grown so mettlesome and skittish, that he would not stand still for Mahomet to mount him, till at length he was forced to bribe him to it, by promising him a place in Paradise. When he was firmly seated on him, the angel Gabriel led the way with the bridle of the beast in his hand, and carried the prophet from Mecca to Jerusalem in the twinkling of an eye. On his coming thither, all the departed prophets and saints appeared at the gate of the temple to salute him ; and thence attending him into the chief oratory, desired him to pray for them, and then withdrew. After this, Mahomet went out of the temple with the angel Gabriel, and found a ladder of light, ready fixed for them, which they immediately ascended, leaving Alborak tied to a rock till their return.

On their arrival at the first heaven, the angel knocked at the gate ; and informing the porter who he was, and that he had brought Mahomet, the friend of God, he was immediately admitted. This first heaven, he tells us, was all of pure silver ; from whence he saw the stars hanging from it by chains of gold, each as big as mount Noho, near Mecca, in Arabia. On his entrance he met a decrepid old man, who it seems was our first father Adam ; and, as he advanced, he saw a multitude of angels in all manner of shapes ; in the shape of birds, beasts and men. We must not forget to observe, that Adam had the piety immediately to embrace the prophet, giving God thanks for so great a son ; and then recommended himself to his prayers. From this first heaven, he tells us, that he ascended into the second, which was at the distance of five hundred years journey above it : and this he makes to be the distance of every one of the seven heavens, each above the other. Here the gates being opened to him as before, at his entrance he met Noah, who, rejoicing much at the sight of him, recommended himself to his prayers. This heaven was all of pure gold, and there were twice as many angels in it as in the former ; for he tells us that the number of angels in every heaven increased as he advanced. From this second heaven he ascended into the third, which was made of precious stones, where he met Abraham, who also recommended himself to his prayers ; Joseph, the son of Jacob, did the same in the fourth heaven, which was all of emerald ; Moses in the fifth, which was all of adamant ; and John the Baptist in the sixth, which was all of carbuncle : whence he ascended into the seventh, which was of divine light, and here he found Jesus Christ. However, it is observed, that here he alters his style ; for he does not say that Jesus Christ recommended himself to his prayers, but that he recommended himself to the prayers of Jesus Christ.

The angel Gabriel, having brought him thus far, told him that he was not permitted to attend him any further ; and therefore directed him to ascend the rest of the way to the throne of God by himself. This he performed with great difficulty, passing through rough and dangerous places, till he came where he heard a voice, saying unto him, "O, Mahomet, salute thy Creator ;" whence as-

ascending higher, he came into a place where he saw a vast expansion of light, so exceedingly bright, that his eyes could not bear it. This, it seems, was the habitation of the Almighty, where his throne was placed; on the right side of which, he says, God's name and his own were written in these Arabic words: "La ullah ellallah Mahomet reful ollah;" that is, "THERE IS NO GOD BUT GOD, AND MAHOMET IS HIS PROPHET," which is at this day the creed of the Mahometans. Being approached to the divine presence, he tells us, that God entered into a familiar converse with him, revealed to him many hidden mysteries, made him understand the whole of his law, gave him many things in charge concerning his instructing men in the knowledge of it; and, in conclusion, bestowed on him several privileges above the rest of mankind. He then returned, and found the angel Gabriel waiting for him in the place where he left him. The angel led him back along the seven heavens, through which he had brought him; and set him again upon the beast Alborak, which stood tied to the rock near Jerusalem. Then he conducted him back to Mecca, in the same manner as he brought him thence; and all this within the space of the tenth part of one night.

Dr. Joseph White thus concludes one of his discourses on Mahometanism: "What raises Christ and his religion far above all the fictions of Mahomet, is that awful alternative of hopes and fears; that looking-for of judgment, which our Christian faith sets before us. At that day, when time, the great arbiter of truth and falsehood, shall bring to pass the accomplishment of the ages, and the Son of God shall make his enemies his footstool; then shall the deluded followers of the great Impostor, disappointed of the expected intercession of their prophet, stand trembling and dismayed at the approach of the glorified Messiah. Then shall they say, 'Yonder cometh in the clouds that Jesus whose religion we labored to destroy; whose temples we profaned; whose servants and followers we cruelly oppressed! Behold, he cometh, but no longer the humble son of Mary; no longer a mere mortal prophet, the equal of Abraham, and of Moses, as that deceiver taught us, but the everlasting Son of the everlasting Father; the Judge of mankind; the Sovereign of angels; the Lord of all things, both in earth and in heaven!'"

MATERIALISTS.

Materialists are those who maintain that the soul of man is material, or that the principle of perception and thought is not a substance distinct from the body, but the result of corporeal organization. There are others called by this name, who have maintained that there is nothing but matter in the universe.

The followers of the late Dr. Priestly are considered as *Materialists*, or philosophical Necessarians. According to the doctor's *writings*, he believed,

1. That man is no more than what we now see of him : his being commenced at the time of his conception, or perhaps at an earlier period. The corporeal and mental faculties, inhering in the same substance, grow, ripen, and decay together ; and whenever the system is dissolved, it continues in a state of dissolution, till it shall please that Almighty Being who called it into existence, to restore it to life again. For if the mental principle were, in its own nature, immaterial and immortal, all its peculiar faculties would be so too, whereas we see that every faculty of the mind, without exception, is liable to be impaired, and even to become wholly extinct, before death. Since, therefore, all the faculties of the mind, separately taken, appear to be mortal, the substance, or principle, in which they exist, must be pronounced mortal too. Thus we might conclude that the body was mortal, from observing that all the separate senses and limbs were liable to decay and perish.

This system gives a real value to the doctrine of the resurrection from the dead, which is peculiar to revelation ; on which alone the sacred writers build all our hope of future life ; and it explains the uniform language of the Scriptures, which speak of one day of judgment for all mankind ; and represent all the rewards of virtue, and all the punishments of vice, as taking place at that awful day, and not before. In the Scriptures, the heathen are represented as without hope, and all mankind as perishing at death, if there be no resurrection of the dead.

The apostle Paul asserts, in 1 Cor. 15 : 16, that "if the dead rise not, then is not Christ risen ; and if Christ be not raised, your faith is vain, ye are yet in your sins : then they also who are fallen asleep in Christ are perished." And again, verse 32, "If the dead rise not, let us eat and drink, for tomorrow we die." In the whole discourse, he does not even mention the doctrine of happiness or misery without the body.

If we search the Scriptures for passages expressive of the state of man at death, we shall find such declarations as expressly exclude any trace of sense, thought, or enjoyment. See Ps. 6 : 5. Job 14 : 7, &c.

2. That there is some fixed law of nature respecting the will as well as the other powers of the mind, and every thing else in the constitution of nature ; and consequently that it is never determined without some real or apparent cause foreign to itself ; i. e. without some motive of choice ; or that motives influence us in some definite and invariable manner, so that every volition, or choice, is constantly regulated and determined by what precedes it ; and this constant determination of mind, according to the motives presented to it, is what is meant by its *necessary determination*. This being admitted to be fact, there will be a necessary connexion between all things past, present, and to come, in the way of proper cause and effect, as much in the intellectual as in the natural world ; so that according to the established laws of nature, no event could have been otherwise than it has been, or is to be, and therefore all

things past, present, and to come, are precisely what the Author of Nature really intended them to be, and has made provision for.

To establish this conclusion, nothing is necessary but that throughout all nature the same consequences should invariably result from the same circumstances. For if this be admitted, it will necessarily follow, that at the commencement of any system, since the several parts of it and their respective situations were appointed by the Deity, the first change would take place according to a certain rule established by himself, the result of which would be a new situation ; after which the same laws containing another change would succeed, according to the same rules, and so on forever ; every new situation invariably leading to another, and every event, from the commencement to the termination of the system, being strictly connected, so that, unless the fundamental laws of the system were changed, it would be impossible that any event should have been otherwise than it was. In all these cases, the circumstances preceding any change are called the causes of that change ; and since a determinate event, or effect, constantly follows certain circumstances, or causes, the connexion between cause and effect is concluded to be invariable, and therefore necessary.

It is universally acknowledged, that there can be no effect without an adequate cause. This is even the foundation on which the only proper argument for the being of a God rests. And the Necessarian asserts, that if, in any given state of mind, with respect both to dispositions and motives, two different determinations, or volitions, be possible, it can be on no other principle, than that one of them should come under the description of an effect without a cause ; just as if the beam of a balance might incline either way, though loaded with equal weights. And if any thing whatever, even a thought in the mind of man, could arise without an adequate cause, any thing else, the mind itself, or the whole universe, might likewise exist without an adequate cause.

This scheme of philosophical necessity implies a chain of causes and effects established by infinite wisdom, and terminating in the greatest good of the whole universe ; evils of all kinds, natural and moral, being admitted, as far as they contribute to that end, or are in the nature of things inseparable from it. Vice is productive not of good, but of evil to us, both here and hereafter, though good may result from it to the whole system ; and, according to the fixed laws of nature, our present and future happiness, necessarily depend on our cultivating good dispositions.

MENNONITES.

THE Mennonites derive their name from Menno Simons, an illustrious reformer, who was born in Friesland in 1505, and died 1561. This people came to the United States from Holland, and first settled in Pennsylvania, where a large body of them now *reside*. They are found in several other states. Their whole number in the United States is about 70,000. They have more than 0 churches in the United States.

It is a universal maxim of this denomination, that practical piety is the essence of religion, and that the surest mark of the true church, is the sanctity of its members. They all unite in pleading for toleration in religion; and debar none from their assemblies, who lead pious lives, and own the Scriptures for the word of God. They teach, that infants are not the proper subjects of baptism; that ministers of the gospel ought to receive no salary; and that it is not lawful to swear, or wage war, upon any occasion. They also maintain, that the terms, *person* and *Trinity*, are not to be used in speaking of the Father, Son, and Holy Ghost.

The Mennonites meet privately, and every one in the assembly has the liberty to speak, to expound the Scriptures, to pray, and sing.

The Mennonites do not baptize by immersion, though they administer the ordinance to none but adult persons. Their common method is this: The person who is to be baptized, kneels; the minister holds his hands over him, into which the deacon pours water, and through which it runs on the crown of the kneeling person's head; after which follow imposition of hands and prayer.

Mr. Van Beuning, the Dutch Ambassador, speaking of these *Harmless Christians*, as they choose to call themselves, says: "The Mennonites are good people, and the most commodious to a State of any in the world; partly because they do not aspire to places of dignity; partly because they edify the community by the simplicity of their manners, and application to arts and industry; and partly because we fear no rebellion from a sect who make it an article of their faith never to bear arms."

METHODISTS,

OR THE METHODIST EPISCOPAL CHURCH.

This denomination arose in England, in 1729, and derived their name from the exact regularity of their lives. In 1741, they divided into two parties, under George Whitefield and John Wesley. The former adopted the sentiments of Calvin, and the latter those of Arminius. The Arminian class compose the great body of Methodists in this country, and in Great Britain. Both of those men were eminently distinguished for the variety and extent of their labors. Wesley died in 1791, aged 88, and is supposed to have delivered fifty thousand sermons. Whitefield came to America seven times, and died at Newburyport, 1770, aged 53.

The following are the articles of religion, as published in the "Doctrines and Discipline of the Methodist Episcopal Church:—"

1. There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness: the maker and preserver of all things, visible and invisible. And in unity of this Godhead, there are three persons of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

2. The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together, in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of men.

3. Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth, until he return to judge all men at the last day.

4. The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

5. The Holy Scriptures contain all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church.

Here follow the names of the canonical books of the Scriptures.

6. The Old Testament is not contrary to the New; for both in the Old and New Testament, everlasting life is offered to mankind by Christ, who is the only mediator between God and man, being both God and man. Wherefore they are not to be heard, who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rights, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

7. Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

8. The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ, preventing us, that we may have a good will, and working with us, when we have that good will.

9. We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore, that we are justified by faith *only, is a most wholesome doctrine, and very full of comfort.*

10. Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments: yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, inasmuch that by them a lively faith may be as evidently known, as a tree is discerned by its fruit.

11. Voluntary works, besides over and above God's commandments, which are called works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, when ye have done all that is commanded you, say, we are unprofitable servants.

12. Not every sin willingly committed after justification, is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification: after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God, rise again and amend our lives. And, therefore, they are to be condemned, who say they can no more sin as long as they live here or deny the place of forgiveness to such as truly repent.

13. The visible church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

14. The Romish doctrine concerning purgatory, pardon, worshipping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

15. It is a thing plainly repugnant to the word of God, and the custom of the primitive church, to have public prayer in the church, or to minister the sacraments, in a tongue not understood by the people.

16. Sacraments ordained of Christ, are not only badges or tokens of Christian men's profession: but rather they are certain signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called sacraments; that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for sacraments of the Gospel, being such as have partly grown out of the *corrupt* following of the apostles: and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign, or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And

in such only as worthily receive the same, they have a wholesome effect or operation ; but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith, 1 Cor. 11 : 29.

17. Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized ; but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the church.

18. The supper of the Lord is not only a sign that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death ; insomuch, that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the supper, only after a heavenly and scriptural manner. And the means whereby the body of Christ is received and eaten in the supper, is faith.

The sacrament of the Lord's supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

19. The cup of the Lord is not to be denied to the lay people ; for both the parts of the Lord's supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

20. The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual ; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said, that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable, and dangerous deceit.

21. The ministers of Christ were not commanded by God's law either to vow the estate of single life, or to abstract from marriage ; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

22. It is not necessary that rites and ceremonies should in all places be the same, or exactly alike, for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the church, and woundeth the consciences of weak brethren.

Every particular church may ordain, change, and abolish rites and ceremonies, so that all things may be done to edification.

23. The President, the Congress, the General Assemblies, the Governors, and the Councils of State, *as the delegates of the people*, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States, and by the Constitutions of their respective States. And the said States are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.

24. The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding every man ought of such things as he possesseth, liberally to give alms to the poor according to his ability.

25. As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle; so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

Mr. Wesley was an extraordinary man. On attaining his eighty-fifth year, he made the following reflections:

"I this day enter on my eighty-fifth year. And what cause have I to praise God, as for a thousand spiritual blessings, so for bodily blessings also! How little have I suffered yet, by 'the rush of numerous years!' It is true, I am not so agile as I was in times past: I do not walk so fast as I did. My sight is a little decayed. My left eye has grown dim, and hardly serves me to read. I have daily some pain in the ball of my right eye, as also in my right temple, (occasioned by a blow received some time since,) and in my right shoulder and arm, which I impute partly to a sprain, and partly to the rheumatism. I find likewise some decay in my memory, with regard to names and things lately past: but not at all with regard to what I have read or heard, twenty, forty, or sixty years ago. Neither do I find any decay in my hearing, smell, taste, or appetite, (though I want but a third part of the food I once did,) nor do I feel any such thing as weariness, either in travelling, or preaching. And I am not conscious of any decay in writing sermons, which I do as readily, and I believe as correctly, as ever.

"To what cause can I impute this, that I am as I am? First, doubtless, to the power of God, fitting me for the work to which I am called, as long as he pleases to continue me therein: and next, subordinately to this, to the prayers of his children. May we not impute it as inferior means: 1. To my constant exercise and change of air? 2. To my never having lost a night's sleep, sick or well, at land or sea, since I was born? 3. To my having slept at command, so that whenever I feel myself almost worn out, I call it, and it comes day or night? 4. To my having constantly, for above sixty years, risen at four in the morning? 5. To my constant preaching at five in the morning, for above fifty years? 6. To my having had so little pain in my life, and so little sorrow or anx-

ious care? Even now, though I find pain daily in my eye, temple, or arm, yet it is never violent, and seldom lasts many minutes at a time.

"Whether or not this is sent to give me warning that I am shortly to quit this tabernacle, I do not know; but be it one way or the other, I have only to say,

' My remnant of days
I spend to his praise,
Who died the whole world to redeem :
Be they many or few,
My days are his due,
And they all are devoted to him ! " "

Mr. Wesley's liberality to the poor, knew no bounds but an empty pocket. He gave away, not merely a certain part of his income, but all that he had; his own wants provided for, he devoted all the rest to the necessities of others. He entered upon this good work at a very early period. We are told that when he had thirty pounds for his year's expenses, he lived on twenty-eight, and gave away forty shillings. The next year receiving sixty pounds, he still lived on twenty-eight, and gave away two and thirty. The third year he received ninety pounds, and gave away sixty-two. The fourth year he received one hundred and twenty pounds. Still he lived on twenty-eight, and gave the poor ninety-two. In this ratio he proceeded during the rest of his life; and in the course of fifty years, it has been supposed, he gave away between twenty and thirty thousand pounds; gathered chiefly from the constant and extensive sale of his numerous writings. (*See Appendix, Note K.*)

METHODISTS,

OR THE METHODIST PROTESTANT CHURCH.

The Protestant Methodists adhere to the Wesleyan Methodist doctrines, but discard certain parts of the discipline, particularly those concerning Episcopacy and the manner of constituting the General Conference. They seceded from the *Methodist Episcopal Church* in 1830, and formed a constitution and discipline of their own.

The following preamble and articles precede the constitution :—
We, the representatives of the Associated Methodist Churches, in general convention assembled, acknowledging the Lord Jesus Christ as the only HEAD of the Church, and the word of God as the sufficient rule of faith and practice, in all things pertaining to godliness; and being fully persuaded, that the representative form of church government is the most scriptural, best suited to our condition, and most congenial with our views and feelings as fellow citi-

zens with the saints, and of the household of God; and whereas a written constitution, establishing the form of government, and securing to the ministers and members of the church their rights and privileges, is the best safeguard of Christian liberty: We, therefore, trusting in the protection of Almighty God, and acting in the name and by the authority of our constituents, do ordain and establish, and agree to be governed by the following elementary principles and constitution:

1. A Christian church is a society of believers in Jesus Christ, and is a divine institution.

2. Christ is the only Head of the Church; and the word of God the only rule of faith and conduct.

3. No person who loves the Lord Jesus Christ, and obeys the gospel of God, our Saviour, ought to be deprived of church membership.

4. Every man has an inalienable right to private judgment, in matters of religion; and an equal right to express his opinion, in any way which will not violate the laws of God, or the rights of his fellow men.

5. Church trials should be conducted on gospel principles only; and no minister or member should be excommunicated except for immorality; the propagation of unchristian doctrines; or for the neglect of duties enjoined by the word of God.

6. The pastoral or ministerial office and duties are of divine appointment; and all elders in the church of God are equal; but ministers are forbidden to be lords over God's heritage, or to have dominion over the faith of the saints.

7. The church has a right to form and enforce such rules and regulations only, as are in accordance with the Holy Scriptures, and may be necessary or have a tendency to carry into effect the great system of practical Christianity.

8. Whatever power may be necessary to the formation of rules and regulations, is inherent in the ministers and members of the church; but so much of that power may be delegated, from time to time, upon a plan of representation, as they may judge necessary and proper.

9. It is the duty of all ministers and members of the church to maintain godliness, and to oppose all moral evil.

10. It is obligatory on ministers of the gospel to be faithful in the discharge of their pastoral and ministerial duties; and it is also obligatory on the members, to esteem ministers highly for their work's sake, and to render them a righteous compensation for their labors.

11. The church ought to secure to all her official bodies the necessary authority for the purposes of good government; but she has no right to create any distinct or independent sovereignties. We omit the Constitution, as the preceding elementary principles sufficiently develop the peculiarities of this denomination. (*See Appendix, Note L.*)

MILLENARIANS,

A name given to those who believe that the saints will reign on earth with Christ a thousand years, after the first resurrection, before the final completion of beatitude. See Matt. 13 : 29, 30.—27 : 32. Luke 17 : 29, 30. Acts 3 : 21. Heb. 1 : 12. Phil. 3 : 9, 11. 2 Pet. 3 : 13. Rev. 20 : 1—6, and chaps. 21, 22. Apoc. chap. 21. Ezek. chap. 36.

MORAVIANS,

OR UNITED BRETHREN,

A name given to the followers of Nicholas Lewis, Count of Zinzendorf, who, in the year 1721, settled at Bartholdorf, in Upper Lusatia. There he made proselytes of two or three Moravian families; and having engaged them to leave their country, received them at Bartholdorf, in Germany. They were directed to build a house in a wood, about half a league from that village, where, in 1722, this people held their first meeting.

This society increased so fast, that, in a few years, they had an orphan-house, and other public buildings. An adjacent hill, called the Huth-Berg, gave the colonists occasion to call this dwelling-place Herrnhut, which may be interpreted, *the guard*, or *protection of the Lord*. Hence this society are sometimes called *Herrnhutters*.

Count Zinzendorf, visited North America, and died at Herrnhut in 1760, aged 60, greatly honored and beloved. He was carried to his grave by thirty-two preachers and missionaries, all of whom he had reared.

The Moravians avoid discussions respecting the speculative truths of religion, and insist upon individual experience of the practical efficiency of the gospel, in producing a real change of sentiment and conduct, as the only essentials in religion. They consider the manifestation of God in Christ as intended to be the most beneficial revelation of the Deity to the human race; and, in consequence, they make the life, merits, acts, words, sufferings and death of the Saviour the principal theme of their doctrine, while they carefully avoid entering into any theoretical disquisitions on the mysterious essence of the Godhead, simply adhering to the words of Scripture. Admitting the sacred Scriptures as the only source of divine revelation, they nevertheless believe, that the Spirit of God continues to lead those who believe in Christ into all further truth, not by revealing new doctrines, but by teaching those who sincerely desire to learn, daily better to understand and apply the truths which the Scriptures contain. They believe, that, to live agreeably to the gospel, it is essential to aim, in all things, to fulfil the will of God. Even in their temporal concerns, they endeavor to ascertain the will of God. They do not, indeed, expect some miraculous manifestation of his will, but only endeavor to test the *purity of their purposes* by the light of the divine word. Nothing

of consequence is done by them, as a society, until such an examination has taken place; and, in cases of difficulty, the question is decided by lot, to avoid the undue preponderance of influential men, and in the humble hope that God will guide them right by its decision, where their limited understanding fails them. In former times, the marriages of the members of the society were, in some respects, regarded as a concern of the society, as it was part of their social agreement, that none should take place without the approval of the elders; and the elders' consent or refusal was usually determined by lot. But this custom was at length abandoned; and nothing is now requisite to obtain the consent of the elders, but propriety of conduct in the parties. They consider none of their peculiar regulations essential, but all liable to be altered or abandoned, whenever it is found necessary, in order better to attain their great object—the promotion of piety.

What characterises the Moravians most, and holds them up to the attention of others, is their missionary zeal. In this they are superior to any other body of people in the world. "Their missionaries," as one observes, "are all of them volunteers; for it is an inviolable maxim with them to *persuade* no man to engage in missions. They are all of one mind as to the doctrines they teach, and seldom make an attempt where there are not half a dozen of them in the mission. Their zeal is calm, steady, persevering. They would reform the world, but are careful how they quarrel with it. They carry their point by address, and the insinuations of modesty and mildness, which commend them to all men, and give offence to none. The habits of silence, quietness, and decent reserve, mark their character.

The following is a sketch of the mode of life of the Moravians, or United Brethren, where they form separate communities, which, however, is not always the case; for, in many instances, societies belonging to the Unity are situated in larger and smaller cities and towns, intermingled with the rest of the inhabitants, in which cases their peculiar regulations are, of course, out of the question. In their separate communities, they do not allow the permanent residence of any persons as householders who are not members in full communion, and who have not signed the written instrument of brotherly agreement, upon which their constitution and discipline rests; but they freely admit of the temporary residence among them of such other persons as are willing to conform to their external regulations. According to these, all kinds of amusements considered dangerous to strict morality are forbidden, as balls, dancing, plays, gambling of any kind, and all promiscuous assemblies of youth of both sexes. These, however, are not debarred from forming, under proper advice and parental superintendence, that acquaintance which their future matrimonial connexions may require. In the communities on the European continent, whither, to this day, numbers of young persons of both sexes resort, in order to become members of the society from motives of piety and a desire to *prepare themselves* to become missionaries among the heathen,

and where, moreover, the difficulties of supporting a family greatly limit the number of marriages, a stricter attention to this point becomes necessary. On this account, the unmarried men and boys, not belonging to the families of the community, reside together, under the care of an elder of their own class, in a building called the *single brethren's house*, where usually divers trades and manufactures are carried on, for the benefit of the house or of the community, and which, at the same time, furnishes a cheap and convenient place for the board and lodging of those who are employed as journeymen, apprentices, or otherwise, in the families constituting the community. Particular daily opportunities of edification are there afforded them; and such a house is the place of resort where the young men and boys of the families spend their leisure time, it being a general rule, that every member of the society shall devote himself to some useful occupation. A similar house under the guidance of a female superintendent, and under similar regulations, is called the *single sisters' house*, and is the common dwelling place of all unmarried females, not members of any family, or not employed as servants in the families of the community. Even these regard the sisters' house as their principal place of association at leisure hours. Industrious habits are here inculcated in the same way. In the communities of the United Brethren in America, the facilities of supporting families, and the consequent early marriages, have superseded the necessity of single brethren's houses; but they all have sisters' houses of the above description, which afford a comfortable asylum to aged unmarried females, while they furnish an opportunity of attending to the further education and improvement of the female youth after they have left school. In the larger communities, similar houses afford the same advantages to such widows as desire to live retired, and are called *widows' houses*. The individuals residing in these establishments pay a small rent, by which, and by the sums paid for their board, the expenses of these houses are defrayed, assisted occasionally by the profits on the sale of ornamental needle work, &c. on which some of the inmates subsist. The aged and needy are supported by the same means. Each division of sex and station just alluded to, viz. widows, single men and youths, single women and girls past the age of childhood, is placed under the special guidance of elders of their own description, whose province it is to assist them with good advice and admonition, and to attend, as much as may be, to the spiritual and temporal welfare of each individual. The children of each sex are under the immediate care of the superintendent of the single choirs, as these divisions are termed. Their instruction in religion, and in all the necessary branches of human knowledge, in good schools, carried on separately for each sex, is under the special superintendence of the stated minister of each community, and of the board of elders. Similar special elders are charged to attend to the spiritual welfare of the married people. All these elders, of both sexes, together with the stated minister, to whom the preaching of the gospel is

chiefly committed, (although all other elders who may be qualified participate therein,) and with the persons to whom the economical concerns of the community are entrusted, form together the board of elders, in which rests the government of the community, with the concurrence of the committee elected by the inhabitants for all temporal concerns. This committee superintends the observance of all regulations, has charge of the police, and decides differences between individuals. Matters of a general nature are submitted to a meeting of the whole community, consisting either of all male members of age, or of an intermediate body elected by them. Public meetings are held every evening in the week. Some of these are devoted to the reading of the Scriptures, others to the communication of accounts from the missionary stations, and others to the singing of hymns or selected verses. On Sunday mornings, the church litany is publicly read, and sermons are delivered to the congregation, which, in many places, is the case likewise in the afternoon. In the evening, discourses are delivered, in which the texts for that day are explained and brought home to the particular circumstances of the community. Besides these regular means of edification, the festival days of the Christian Church, such as Easter, Pentecost, Christmas, &c., are commemorated in a special manner, as well as some days of peculiar interest in the history of the society. A solemn church music constitutes a prominent feature of their means of edification; music in general being a favorite employment of the leisure of many. On particular occasions, and before the congregation meets to partake of the Lord's supper, they assemble expressly to listen to instrumental and vocal music, interspersed with hymns, in which the whole congregation joins, while they partake together of a cup of coffee, tea, or chocolate, and light cakes, in token of fellowship and brotherly union. This solemnity is called a *love-feast*, and is in imitation of the custom of the *agapæ* in the primitive Christian churches. The Lord's supper is celebrated at stated intervals, generally by all communicant members together, under very solemn but simple rites.

Easter morning is devoted to a solemnity of a peculiar kind. At sunrise, the congregation assembles in the grave-yard; a service, accompanied by music, is celebrated, expressive of the joyful hopes of immortality and resurrection, and a solemn commemoration is made of all who have, in the course of the last year, departed this life from among them, and "gone home to the Lord;" an expression they often use to designate death.

Considering the termination of the present life no evil, but the entrance upon an eternal state of bliss to the sincere disciples of Christ, they desire to divest this event of all its terrors. The decease of every individual is announced to the community by solemn music from a band of instruments. Outward appearances of mourning are discountenanced. The whole congregation follows the bier to the grave-yard, (which is commonly laid out as a garden,) accompanied by a band, playing the tunes of well-known verses, which express the hopes of eternal life and resurrection; and the corpæ

is deposited in the simple grave during the funeral service. The preservation of the purity of the community is entrusted to the board of elders and its different members, who are to give instruction and admonition to those under their care, and make a discreet use of the established church discipline. In cases of immoral conduct, or flagrant disregard of the regulations of the society, this discipline is resorted to. If exhortations are not successful, offenders are for a time restrained from participating in the holy communion, or called before the committee. For pertinacious bad conduct, or flagrant excesses, the culpable individual is dismissed from the society. The ecclesiastical church officers, generally speaking, are the bishops, through whom the regular succession of ordination, transmitted to the United Brethren through the ancient church of the Bohemian and Moravian Brethren, is preserved, and who alone are authorized to ordain ministers, but possess no authority in the government of the church, except such as they derive from some other office, being most frequently the presidents of some board of elders; the civil seniors, to whom, in subordination to the board of elders of the Unity, belongs the management of the external relations of the society; the presbyters, or ordained stated ministers of the communities, and the deacons. The degree of deacon is the first bestowed upon young ministers and missionaries, by which they are authorized to administer the sacraments. Females, although elders among their own sex, are never ordained; nor have they a vote in the deliberations of the board of elders, which they attend for the sake of information only.

The Moravians that first visited the United States, settled at Savannah, Ga. 1735. The *United Brethren*, have societies in various parts of the Union, but are most numerous in Pennsylvania. Their number in the United States is about 6000. There are some in Canada.

MORMONITES.

(See *Appendix, Note M.*)

ORTHODOX CREED.

Orthodoxy literally signifies *correct opinions*. The word is commonly used to denote a particular system of doctrines, or a connected series of *facts*, on the subject of religion. The following summary contains the more material parts of the Orthodox faith. Those who embrace this system believe,

“That, since the fall of Adam, men are, in their natural state, altogether destitute of true holiness, and entirely depraved:

“That men, though thus depraved, are justly required to love God with all the heart, and justly punishable for disobedience; or, in other words, they are complete moral agents, proper subjects of moral government, and truly accountable to God for their actions:

“That, in the unspeakable wisdom and love of God, was disclosed a plan of redemption for sinful men:

"That, in the developement of this plan, God saw fit to reveal so much concerning the nature and the mode of the divine existence, as that he is manifested to his creatures as the Father, the Son, and the Holy Ghost; and that these Three, each partaking of all the attributes of the Deity, and being entitled to receive divine worship and adoration, are the one living and true God:

"That the Son of God, laying aside the glory which he had with the Father from everlasting, came down from heaven, took upon himself man's nature, and by his humiliation, sufferings and death, made an atonement for the sins of the world:

"That in consequence of this atonement, the offer of pardon and eternal life was freely made to all; so that those who truly repent of sin and believe in the Lord Jesus Christ, will be saved:

"That men are naturally so averse to God and holiness, that, if left to themselves, they reject the offers of salvation, and neither repent of sin nor truly believe in a Saviour:

"That God, being moved with infinite love and compassion, sends forth the Holy Spirit, according to his sovereign pleasure, by whose beneficent energy an innumerable multitude of the human family are renewed, sanctified, and prepared for heaven; while others are suffered to pursue the course which they have freely chosen, and in which they obstinately persevere till the day of salvation is past:

"That God, in his providential dispensations, in the bestowment of his saving mercy, and in his universal government, exhibits his adorable perfections, in such a manner, as will call forth the admiration and love of all holy beings forever:

"That believers are justified by faith, through the efficacy of the atonement, so that all claims of human merit, and all grounds of boasting, are forever excluded:

"That the law of God is perpetually binding upon all moral beings, and upon believers not less than other men, as a rule of life; and that no repentance is genuine, unless it bring forth fruits meet for repentance, and no faith is saving, unless it produce good works:

"That those, who have been renewed by the Spirit, will be preserved by the power of God, and advanced in holiness unto final salvation: and

"That Christ as the Great King of the Universe, the Lord and Proprietor of created beings, will judge the world at the last day, when the righteous will be received to life eternal, and the wicked will be consigned to endless punishment."

Since the reformation from Popery, those who profess to admit these doctrines, and others necessarily connected with them and forming a part of the same system, have been denominated Orthodox; while to those who openly reject them, or any considerable part of them, this appellation has been denied.

It is not to be inferred, however, that the Orthodox have been, or are, entirely *unanimous* on the subject of religion. In matters

comparatively unessential, and in their modes of stating, explaining, and establishing essential truths, there has always been more or less a diversity. Thus, persons may disagree as to the form of church government, or as to the mode of administering ordinances, and yet have an equal claim to be entitled orthodox. Or persons may disagree in their interpretation of particular passages of scripture, and as to the manner in which these bear on the doctrines of religion, without forfeiting their title to the same honorable appellation. For instance, one person may regard a particular passage as proof conclusive of the Divinity of Christ; while another may be in doubt respecting it, or may apply it differently; and yet both be firm believers in the Divinity of Christ. Many passages which the old writers quoted as proof-texts, have, in the progress of critical science, been differently interpreted; and yet the evidence in support of the Orthodox system, so far from being weakened in this way, has been constantly gaining strength.

Again; persons may disagree, to a certain extent at least, in their statements and explanations of the most essential doctrines, and yet be properly and equally orthodox. In illustration of this remark, several examples will be given.

All orthodox Christians believe in the full inspiration of the sacred Scriptures; or that the holy men, through whose instrumentality the world originally received these scriptures, spake and wrote "as they were moved by the Holy Ghost." They believe in this as a *fact* of the utmost importance. But there have been various modes of stating, explaining and illustrating this fact. Some, for instance, have spoken of two or three kinds of inspiration; others have insisted that there can be but one kind: while others have thought it better to state the subject in general terms, without attempting very minutely to define or explain them.

All orthodox Christians believe in the doctrine of the Trinity; or that the one God exists in a threefold distinction, commonly called persons, the Father, the Son, and the Holy Ghost. They believe this as a revealed fact, and as an essential part of the Christian doctrine. But how differently has this fact been stated by different individuals? What different explanations have been put upon it? While not a few have preferred to leave the subject—as God seems to have left it—altogether unexplained.

All orthodox Christians believe in the universality of God's eternal purposes, in the certainty of their execution, and that they are so executed as not to obstruct or impair the free-agency of man. But respecting the *manner* of God's executing his purposes—whether by the instrumentality of motives, or by a direct efficiency—persons having equal claims to the appellation of orthodox have not been agreed.

All the orthodox believe in the natural and entire depravity of man; or that, in consequence of the sin of his first progenitors and previous to regeneration, every thing within him, going to constitute moral character, is sinful. But how many theories have been ~~formed~~ *formed* to account for the connexion of our sin with that of Adam?

And how many explanations have been put upon the doctrine of entire depravity? Some have made this depravity to extend to all the powers of the soul; others have restricted it to our voluntary exercises and actions; while others have confined it chiefly to a moral taste, disposition, or instinct, which is regarded as back of our voluntary exercises, and the source of them.

All the orthodox believe in the doctrine of atonement; but all do not state or explain this important doctrine after the same manner. Some suppose the atonement of Christ to consist wholly in his obedience; others, wholly in his sufferings; and others, in both his obedience and sufferings. Some hold that Christ suffered the penalty of the law for sinners; and others that he only opened a way in which, on condition of repentance, this penalty may be remitted. Some think the atonement made only for the elect; while others regard it as the propitiation for the sins of the whole world.

The doctrine of instantaneous regeneration by the special operations of the Holy Spirit is believed by all, who have any claim to be called orthodox. But this doctrine, like the others mentioned, is variously stated and explained. Some consider man as entirely active in regeneration; others as entirely passive; and others as not entirely the one or the other. Some believe there is a holy principle implanted in regeneration, which ever afterwards remains in the heart of the subject; while others believe the change to consist in the commencement of holy exercises, which may be subsequently interrupted, though not finally lost. As to the manner in which the Spirit operates in regeneration, there is also a difference of opinion; some holding that he changes the heart by a direct efficiency, and others that this is done by the more powerful presentation and impression of motives.

Another doctrine of the orthodox system is that of justification by faith in Christ. But this, also, has been differently stated and explained. Some think the believer justified by Christ's righteousness, others by the influence of his sufferings and death, and others by the joint efficacy of both his obedience and sufferings. Some believe justification to be the same as forgiveness; while others regard it as implying, not only forgiveness, but also a title to eternal life.

It is evident from the examples here given, that although Orthodoxy denotes a general system of important doctrines or facts on the subject of religion, it is not to be inferred, either by friends or foes, that orthodox Christians are tied up to precisely the same views of subjects, or that there exists no diversity of sentiment among them. There is, and always has been, a diversity of sentiment, in regard, not only to modes and forms, but to the statement, proofs and explanations of the most important doctrines. Some of them, to be sure, are little more than verbal; but others are *real*, are fitted to excite interest, and are entitled to very serious consideration. Still, as they are all held in avowed consistency with that *great series of facts* which go to constitute the Orthodox

system, they should not be regarded as placing their advocates beyond the proper limits of Orthodoxy. They constitute a wide field of important discussion, over which those who agree in holding the Head; in holding the great doctrines of redemption by the blood of Christ, and of sanctification by the Holy Spirit, may freely and fraternally traverse. Modes and forms, the interpretation of passages, and explanations of particular doctrines, (so long as essential doctrines are not discarded,) may be discussed, without the interruption of brotherly affection, and without the imputation and reproach of heresy. One person may hold that all Scripture is given by the inspiration of *suggestion*; and another, that, while some parts are the fruit of immediate suggestion, others may more properly be attributed to the inspiration of *superintendence*; and neither should charge the other with denying the inspiration of the Scriptures, or with being a heretic, or an infidel. One person may insist that the passage, in 1 John 5: 7, is authentic Scripture, and strong proof of the doctrine of the Trinity; and another may doubt this, or deny it altogether; and neither should be charged with intentionally corrupting the Scriptures, or with being a Unitarian. One person may hold that God executes his immutable and eternal decrees by a direct efficiency, and another that he does it by the intervention of motives; and yet one be no more an Arminian than the other. (*Spirit of the Pilgrims*, Vol. v. No. 1.)

OSGOODITES.

These people profess to believe in one God, who is fully acquainted with all his own works; but they believe there are some things done by wicked agents, of which God has no knowledge. They reject the idea of Christ's divinity and of any thing special in regeneration. They pretend to miraculous gifts, such as healing the sick, and praying down the judgments of God upon those who oppose them. They deny any thing peculiarly sacred in the Christian Sabbath, although they generally meet on that day for religious worship; but without much regard to order. They reject the ordinances of Baptism and the Lord's Supper. They are opposed to Bible Societies, and other moral and religious institutions of the day; particularly to Temperance Societies.

This sect arose about the year 1812, in the county of Merrimack, N. H. where a few societies exist. Jacob Osgood is their leader.

PAGANS,

A general term applied to Heathen Idolaters, who worship false gods, and are not acquainted either with the doctrines of the Old Testament or the Christian dispensation. The worship of the Grand Lama is of the most extensive and splendid character among the Pagan idolaters. This extends all over Thibet and Mongalia; is almost universal in Bucharia and several provinces of Tartary; it has followers in Cashmere, and is the predominant religion of China.

The Grand Lama is a name given to the sovereign pontiff, or high priest of the Thibetian Tartars, who resides at Patoli, a vast palace on a mountain, near the banks of Barampooter, about seven miles from Lahassa. The foot of this mountain is inhabited by twenty thousand Lamas, or priests, who have their separate apartments round about the mountain; and, according to their respective quality, are placed nearer, or at a greater distance from the sovereign pontiff. He is not only the sovereign pontiff, the vicegerent of the Deity on earth; but the more remote Tartars are said to absolutely regard him as the Deity himself; and call him *God, the everlasting Father of heaven*. They believe him to be immortal, and endowed with all knowledge and virtue. Every year they come up, from different parts, to worship, and make rich offerings at his shrine. Even the emperor of China, who is a Manchou Tartar, does not fail in acknowledgments to him, in his religious capacity; and actually entertains, at a great expense, in the palace of Pekin, an inferior Lama, deputed as his nuncio from Thibet. The Grand Lama, it has been said, is never to be seen but in a secret place of his palace, amidst a great number of lamps, sitting cross-legged upon a cushion, and decked all over with gold and precious stones; where, at a distance, the people prostrate themselves before him, it being not lawful for any, so much as to kiss his feet. He returns not the least sign of respect, nor ever speaks, even to the greatest princes; but only lays his hand upon their heads; and they are fully persuaded, they receive from thence a full forgiveness of all their sins.

The magnificence and number of the ancient heathen temples, almost exceed calculation or belief. At one time there were no less than 424 temples in the city of Rome. The temple of Diana, at Ephesus, was accounted one of the seven wonders of the world. It was 425 feet in length, 220 in breadth, and was adorned with 100 columns 60 feet high; and as each column is said to have contained 150 tons of marble, as the stupendous edifice, outside and in, was adorned with gold, and a profusion of ornaments, how immense must have been the whole expense of its erection?

At the present day, many of the pagan nations go to immense expense in the support of their religious worship. It is stated in the Indo-Chinese Gleaner, a paper published by the missionaries in China, that there are in that empire 1056 temples, dedicated to Confucius, where above 60,000 animals are annually offered. The followers of Confucius form one of the smallest of the three leading sects among the Chinese.

Mr. Ward, a distinguished missionary, was present at the worship of the goddess Doorga, at Calcutta, in 1806. After describing the greatness of the assembly, the profusion of the offerings, and the many strange peculiarities of the worship, he observes, "the whole produced on my mind sensations of the greatest horror. The dress of the singers, their indecent gestures; the abominable nature of the songs; the horrid din of their miserable drum; the lateness of the hour; the darkness of the place; with the reflection that I was

standing in an idol temple, and that this immense multitude of rational and immortal creatures, capable of superior joys, were, in the very act of worship, perpetrating a crime of high treason against the God of heaven, while they themselves believed they were performing an act of merit; excited ideas and feelings in my mind, which time can never obliterate."

The vast empire of China, misnamed the *Celestial Empire*, is given up to the vilest idolatry. Idols are encountered at every step, not merely in the temples, but in the houses, and even in the vessels, where a part of the fore-castle is consecrated to them, as the most honorable place. The idol is dressed and adorned with a splendor proportioned to the wealth of the captain of the vessel, and daily receives an offering, composed of flesh and fruits, together with the smoke of perfumes. Besides this regular service, the captain makes a solemn sacrifice to his wooden deity, on all important occasions; as, for instance, in passing from one river into another, or in time of tempest, or when the sails flap idly in a calm. The Chinese have likewise a practice of deifying their dead ancestors, and of prostrating themselves before the monumental tablets which are erected to their memory. Yet they appear to have no real veneration for any of their idols; nor do they hesitate to profane the temples, by smoking their pipes and taking refreshments, and even by gambling within the consecrated precincts. The priests are shameless impostors. They practise the mountebank sciences of astrology, divination, necromancy, and animal magnetism, and keep for sale a liquid, which, they pretend, will confer immortality on those who drink it.

Tortures of various kinds, burning, and burying alive are considered religious duties among the pagans.

The festival of Juggernaut is annually held on the sea coast of Orissa, where there is a celebrated temple, and an idol of the god. The idol is a carved block of wood, with a frightful visage, painted black, and a distended mouth of a bloody color. He is dressed in gorgeous apparel, and his appellation is one of the numerous names of Vishnu, the preserving power of the universe, according to the theology of the Bramins. On festival days, the throne of the idol is placed upon a stupendous moveable tower, about sixty feet in height, resting on wheels, which indent the ground deeply as they turn slowly under the ponderous machine. He is accompanied by two other idols, his brother Balaram, and his sister Shubudra, of a white and yellow color, each on a separate tower, and sitting on thrones of nearly an equal height. Attached to the principal tower, are six ropes, of the length and size of a ship's cable, by which the people draw it along. The priests and attendants are stationed around the throne on the car; and occasionally address the worshippers in libidinous songs and gestures. Both the walls of the temple and sides of the car are covered with the most indecent emblems, in large and durable sculpture. Obscenity and blood are the characteristics of the idol's worship. As the tower moves along, devotees, throwing themselves under the wheels, are crush-

ed to death ; and such acts are hailed with the acclamations of the multitude as the most acceptable sacrifices. A body of prostitutes are maintained in the temple for the use of the worshippers ; and various other systematic indecencies, which will not admit of description, form a part of the service. A number of sacred bulls are kept in the place, which are generally fed with vegetables from the hands of the pilgrims ; but from the scarcity of the vegetation, are commonly seen walking about, and eating the fresh ordure of the worshipping crowds. In the temple also, is preserved a bone of Krishna, which is considered as a most venerable and precious relic, and which few persons are allowed to see.

The following is an account of the burning of a Gentoo woman, on the funeral pile of her deceased husband : " We found," says M. Stavorinus, " the body of the deceased lying upon a couch, covered with a piece of white cotton, and strewed with betel-leaves. The woman, who was to be the victim, sat upon the couch, with her face turned to that of the deceased. She was richly adorned, and held a little green branch in her right hand, with which she drove away the flies from the body. She seemed like one buried in the most profound meditation, yet betrayed no signs of fear. Many of her relations attended upon her, who, at stated intervals, struck up various kinds of music.

" The pile was made by driving green bamboo stakes into the earth, between which was first laid fire-wood, very dry and combustible ; upon this was put a quantity of dry straw, or reeds, besmeared with grease : this was done alternately, till the pile was five feet in height, and the whole was then strewed with rosin finely powdered. A white cotton sheet, which had been washed in the Ganges, was then spread over the pile, and the whole was ready for the reception of the victim.

" The widow was now admonished by a priest, that it was time to begin the rites. She was then surrounded by women, who offered her betel, and besought her to supplicate favors for them when she joined her husband in the presence of Ram, or their highest god ; and, above all, that she would salute their deceased friends whom she might meet in the celestial mansions.

" In the mean time, the body of the husband was taken and washed in the river. The woman was also led to the Ganges for ablution, where she divested herself of all her ornaments. Her head was covered with a piece of silk, and a cloth was tied round her body, in which the priests put some parched rice.

" She then took a farewell of her friends, and was conducted by two of her female relations to the pile. When she came to it, she scattered flowers and parched rice upon the spectators, and put some into the mouth of the corpse. Two priests next led her three times round it, while she threw rice among the bystanders, who gathered it up with great eagerness. The last time she went round, she placed a little earthen burning lamp to each of the four corners of the pile, then laid herself down on the right side, next to the body, which she embraced with both her arms, a piece of

white cotton was spread over them both, they were bound together with two easy bandages, and a quantity of fire-wood, straw, and rosin, was laid upon them. In the last place, her nearest relations, to whom, on the banks of the river, she had given her nose-jewels, came with a burning torch, and set the straw on fire, and in a moment the whole was in a flame. The noise of the drums, and the shouts of the spectators, were such, that the shrieks of the unfortunate woman, if she uttered any, could not have been heard."

Instances are related of women eighty years of age or upwards, perishing in this manner. One case is mentioned, by Mr. Ward, of a Brahmun who had married upwards of a hundred wives; thirty-seven of whom were burnt with him. The pile was kept burning for *three days*, and when one or more of them arrived, they threw themselves into the *blazing fire*.

The pagans worship an immense variety of idols, both animate and inanimate, and very frequently make to themselves gods of objects that are contemptible even among brutes. In Hindoo the *monkey* is a celebrated god. A few years since, the Rajah of Nuddeeya expended \$50,000, in celebrating the marriage of a pair of those mischievous creatures, with all the parade and solemnity of a Hindoo wedding.

According to the best accounts that can be obtained from missionaries and others, the number of Pagans, in different countries, exceeds half the population of the globe.

Considerable attempts have been made of late years, for the enlightening of the heathen; and there is every reason to believe good has been done. From the aspect of Scripture prophecy, we are led to expect that the kingdoms of the heathen at large shall be brought to the light of the gospel, Matt. 24: 14. Isa. 60. Ps. 22: 28, 29.—2: 7, 8. It has been much disputed whether it be possible that the heathen should be saved without the knowledge of the gospel; some have absolutely denied it, upon the authority of those texts which universally require faith in Christ; but to this it is answered, that those texts regard only such to whom the gospel comes, and are capable of understanding the contents of it. The truth, says Dr. Doddridge, seems to be this: that none of the heathen will be condemned for not believing the gospel, but they are liable to condemnation for the breach of God's natural law: nevertheless, if there be any of them in whom there is a prevailing love to the Divine Being, there seems reason to believe that, for the *sake* of Christ, though to them unknown, they may be accepted by God; and so much the rather, as the ancient Jews, and even the apostles, during the time of our Saviour's abode on earth, seem to have had but little notion of those doctrines, which those who deny the salvability of the heathen are most apt to imagine. Rom. 2: 10—22. Acts 10: 34, 35. Matt. 8: 11, 12. Grove, Watts, Saurin, and the immortal Newton, favor the same opinion; the latter of whom thus observes: "If we suppose a heathen brought to a *sense* of his misery; to a conviction that he cannot be happy without the favour of the great Lord of the world; to a feeling of

guilt, and desire of mercy, and that, though he has no explicit knowledge of a Saviour, he directs the cry of his heart to the unknown Supreme, to have mercy upon him; who will prove that such views and desires can arise in the heart of a sinner, without the energy of that Spirit which Jesus is exalted to bestow? Who will take upon him to say, that his blood has not sufficient efficacy to redeem to God a sinner who is thus disposed, though he have never heard of his name? Or who has a warrant to affirm, that the supposition I have made is in the nature of things impossible to be realized?"

"That there exists beings, one or many, powerful above the human race, is a proposition," says lord Kaimes, "universally admitted as true in all ages and among all nations. I boldly call it *universal*, notwithstanding what is reported of some gross savages; for reports that contradict what is acknowledged to be general among men, require able vouchers. Among many savage tribes there are no words but for objects of external sense; is it surprising that such people are incapable of expressing their religious perceptions, or any perception of internal sense? The conviction that men have of superior powers, in every country where there are words to express it, is so well vouched, that, in fair reasoning, it ought to be taken for granted among the few tribes where language is deficient." The same ingenious author shows, with great strength of reasoning, that the operations of nature and the government of this world, which to us loudly proclaim the existence of a Deity, are not sufficient to account for the universal belief of superior beings among savage tribes. He is, therefore, of opinion that this universality of conviction, can spring only from the image of Deity stamped upon the mind of every human being, the ignorant equal with the learned. This, he thinks, may be termed the *sense of Deity*.

PANTHEISTS,

A sort of atheistical philosophers, who consider the universe as an immense animal,

"Whose body nature is, and God the soul."

PEDOBAPTISTS,

Are those who practise the baptism of children without regard to personal faith.

Pedobaptists, in common with all others, claim for their practice an apostolical origin. And although they differ much in theological opinions in forms of church government, and modes of worship, yet they all adopt substantially the same mode of reasoning in their defence of pedobaptism. Their main arguments in favor

of infants as suitable subjects for baptism, may be reduced to the four following heads, viz :

1. The Abrahamic Covenant, with the inferences deducible from the supposed identity of that covenant, with the covenant of grace.

2. The baptism of households ; in which it is inferred some infants must have been included.

3. The testimony of the Fathers.

4. The universal practice of the Christian world for many hundred years. Some depend more, and other less, upon each of these arguments.

In answer to the objection that no mention is made in the New Testament of infants being received into the church ; they reply, that there was no need of its being mentioned, as their membership had been established under the law, and had never been repealed under the gospel. The dictates of nature, say they, in parental feelings ; the verdict of reason in favor of their privileges ; the language of prophecy respecting the children of the gospel church ; the evidence of children being sharers of the seals of grace, in common with their parents for the space of 4000 years, all concur in favor of the pedobaptist opinion.

Pedobaptists generally administer the baptismal rite by sprinkling or pouring, but the Greek church in all its branches, whether in the frozen regions of Siberia, or in the torrid zone, practise trine immersion. All Pedobaptists require of adults who seek for baptism, a personal profession of their faith ; and so far agree with the Baptists. They also, with the Baptists, allow immersion to be valid baptism ; but in opposition to them, the Baptists deny that any other mode of administering this rite is valid. See Exod. 14 : 22. Isa. 44 : 3. Matt. 3 : 11.—19 : 13. Mark 7 : 4. Acts 2 : 39.—19 : 2, 5. Rom. 4 : 11.—11 : 17. 1 Cor. 7 : 14.—10 : 2. Eph. chap. 2. Heb. 9 : 10, 13, 14.

The term Pedobaptist is derived from two Greek words, *pais*, a child, and *baptismos*, baptism. This mode of baptism is practised by nearly the whole Christian world, except the Baptists and Friends.

PELAGIANS,

A denomination, which arose in the fifth century ; so called from Pelagius, a monk, who looked upon the doctrines, which were commonly received, concerning the original corruption of human nature, and the necessity of divine grace to enlighten the understanding and purify the heart, as prejudicial to the progress of holiness and virtue, and tending to establish mankind in a presumptuous and fatal security. He maintained the following doctrines :

I. That the sins of our first parents were imputed to them only, and not to their posterity ; and that we derive no corruption from their fall ; but are born as pure and unspotted, as Adam came out of the forming hand of his Creator.

II. That mankind, therefore, are capable of repentance and amendment, and of arriving to the highest degrees of piety and virtue, by the use of their natural faculties and powers. That, indeed, external grace is necessary to excite their endeavors, but that they have no need of the internal succors of the Divine Spirit.

III. That Adam was, by nature, mortal : and, whether he had sinned or not, would certainly have died.

IV. That the grace of God is given in proportion to our merits.

V. That mankind may arrive at a state of perfection in this life.

VI. That the law qualified men for the kingdom of heaven, and was founded upon equal promises with the gospel.

PERFECTIONISTS,

A modern sect in New England, who believe that every individual action is either wholly sinful, or wholly righteous ; and that every being in the universe, at any given time, is either entirely holy or entirely wicked. Consequently, they unblushingly maintain that they themselves are free from sin. In support of this doctrine they say that Christ dwells in and controls believers, and thus secures their perfect holiness ; that the body of Christ, which is the church, is nourished and guided by the life and wisdom of its head. Hence they condemn the greatest portion of the religion in the world named Christianity, as the work of Antichrist. "All the essential features of Judaism," they say, "and of its successor, popery, may be distinctly traced in nearly every form of Protestantism ; and although we rejoice in the blessings which the Reformation has given us, we regard it as rightly named, the Reformation, it being an improvement of Antichrist, not a restoration of Christianity." This last opinion, which has some foundation in truth, has been long held, variously modified, in different parts of the Christian world.

An attempt has recently been made to propagate the views of this sect through the medium of a paper published at New Haven, Conn. and entitled the Perfectionist. (*Brown's Encyclopedia of Religious Knowledge.*)

PRE-ADAMITES.

This denomination began about the middle of the sixteenth century. Their principal tenet is, that *there must have been men before Adam*. One proof of this they bring from Rom. 5: 12, 13, 14. The apostle says, *Sin was in the world till the law*, meaning the law given to Adam. But sin, it is evident, was not imputed, though it might have been committed, till the time of the pretended first man : *For sin is not imputed, when there is no law*.

The election of the Jews, they say, is a consequence of the same system. It began at Adam, who is called their father or founder. God is also their father, having espoused the Judaical church. The Gentiles are only adopted children, as being Pre-

Adamites. Men, (or Gentiles,) are said to be made by the word of God. Gen. 1: 26, 27. Adam, the founder of the Jewish nation, whose history alone Moses wrote, is introduced in the 2d chapter, as the workmanship of God's own hands, and as created apart from other men.

They argue thus: Cain, having killed his brother Abel, was afraid of being killed himself; by whom? He married; yet Adam had then no daughter. What wife could he get? He built a town; what architects, masons, carpenters, and workmen did he employ? The answer to all these questions, is, in one word, Pre-Adamites.

This reasoning is opposed by sundry texts of Scripture. See Gen. 1: 26.—2: 7.—3: 20. Mark 10: 6. 1 Cor. 15: 45, 47.

PREDESTINARIANS,

Are those who believe that God, for his own glory, hath fore-ordained whatsoever comes to pass. See Matt. 25: 34. Rom. 8: 29, 30. Eph. 1: 3, 6, 11. 2 Tim. 1: 9. 2 Thes. 11: 13. 1 Pet. 1: 1, 2. John 6: 37.—17: 2—24. Rev. 13: 8.—17: 8. Dan. 4: 35. 1 Thes. 5: 19. Matt. 11: 26. Exod. 4: 21. Prov. 16: 4. Acts 13: 48.

PRESBYTERIANS.

The first settlers of New England were driven away from Old England, in pursuit of religious liberty. They were required to conform to the established Protestant Episcopal Church in all her articles of belief and modes of worship and discipline: their consciences forbade such conformity: their ministers were displaced: their property was tithed for the support of an ecclesiastical prelacy which they renounced; and the only relief which they could find, was in abandoning their country for the new world.

Most of the first settlers of New England were Congregationalists, and established the government of individuals by the male communicating members of the churches to which they belonged; and of congregations by sister congregations, met by representation in Ecclesiastical Councils. A part of the ministers and people of Connecticut, at a very early period of her history, were Presbyterians in their principles of church government. Being intermixed, however, with Congregational brethren, instead of establishing Presbyteries in due form, they united with their fellow Christians in adopting in 1708, the Saybrook Platform, according to which the churches and pastors are consociated, so as virtually to be under Presbyterian government, under another name.

The first Presbyterian churches duly organized in the United States, were the first Presbyterian church in Philadelphia, and the church at Snow Hill, in Maryland.

The first Presbytery in the United States was formed about 1704, by the voluntary association of several ministers, who had received *Presbyterian* orders in Europe, and who agreed to govern them-

selves agreeably to the Westminster Confession of Faith, Form of Government, Book of Discipline, and Directory for Worship.

The reason why the Presbyterians first settled in Pennsylvania, Maryland, and New Jersey, was undoubtedly this; that in these places they found toleration, and equal religious rights, while the Episcopacy was established by law in Virginia, Congregationalism in New England, and the Reformed Dutch Church with Episcopacy in New York.

The doctrines of the Presbyterian church are Calvinistic; and the only fundamental principle which distinguishes it from other Protestant churches is this, that God has authorized the government of his church by Presbyters or Elders, who are chosen by the people, and ordained to office by predecessors in office, in virtue of the commission which Christ gave his apostles as ministers in the kingdom of God; and that among all Presbyters there is an official parity, whatever disparity may exist in their talents, or official employments.

All the different congregations under the care of the General Assembly, are considered as the one Presbyterian Church in the United States, meeting for the sake of convenience and edification in their several places of worship. Each particular congregation of baptized people, associated for godly living and the worship of Almighty God, may become a Presbyterian Church, by electing one or more elders agreeably to the form prescribed in the book styled the Constitution of the Presbyterian Church, and having them ordained and installed as their Session.

They judge that to Presbyteries the Lord Jesus has committed the spiritual government of each particular congregation, and not to the whole body of the communicants; and on this point they are distinguished from Independents and Congregationalists. If all were governors, they should not be able to distinguish the overseers or bishops from all the male and female communicants; nor could they apply the command, "obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account." Heb. 13: 17. If all are rulers in the church, who are communicants, they are at a loss for the meaning of the exhortation, "We beseech you, brethren, to know them that labor among you, *and are over you in the Lord*, and admonish you; and to esteem them very highly in love for their work's sake."

If an aggrieved brother should tell the story of his wrongs to each individual communicant, he would not thereby tell it to the Church judicially, so that cognizance could be taken of the affair. It is to the church acting by her proper organs, and to her overseers met as a judicatory that he must bring his charge, if he would have discipline exercised in such a way as God empowered his Church to exercise it.

The General Assembly is the highest judicatory in the Presbyterian church, and is constituted by an equal number of Teaching and Ruling Elders, elected by each Presbytery annually, and specially commissioned to deliberate, vote, and determine in all matters which

may come before that body. Each presbytery may send one bishop and one ruling elder to the Assembly: each Presbytery having more than twelve ministers, may send two ministers and two ruling elders, and so in the same proportion for every twelve ministerial members.

Every Presbyterian Church elects its own Pastor; but to secure the whole Church against insufficient, erroneous, or immoral men, it is provided that no Church shall prosecute any call, without first obtaining leave from the Presbytery, under whose care that Church may be; and that no licentiate, or bishop, shall receive any call, but through the hands of his own Presbytery.

Any member of the Presbyterian Church may be the subject of its discipline, and every member, if he judges himself injured by any portion of the Church, may, by appeal, or complaint, carry his cause up from the Church Session to the Presbytery, from the Presbytery to the Synod, and from the Synod to the General Assembly, so as to obtain the decision of the whole Church, met by representation in this high judicatory.

Evangelical ministers of the gospel of all denominations, are permitted, on the invitation of a pastor, or of the session of a vacant Church, to preach in their pulpits; and any person known properly, or made known to a pastor or session, as a communicant in good regular standing, in any truly Christian denomination of people, is in most of their churches affectionately invited to occasional communion. They wish to have Christian fellowship with all the redeemed of the Lord, who have been renewed by his Spirit: but in ecclesiastical government and discipline, they ask and expect the co-operation of none but Presbyterians. (*See Appendix, Note N. Also, Orthodox Creed, and Church Government.*)

PRESBYTERIANS,—CUMBERLAND.

In the year 1800, a very great revival of religion took place within the bounds of the synod of Kentucky, in consequence of which, a greater number of new congregations were formed, than it was possible to supply with regularly educated ministers. To remedy this evil, it was resolved to license men to preach who were apt to teach, and sound in the faith, though they had not gone through any course of classical study. This took place at the Transylvania Presbytery; but as many of its members were dissatisfied with the proposed innovation, an appeal was made to the synod, which appointed a commission to examine into the circumstances of the case; the result of whose report was a prohibition of the labors of uneducated ministers, which led the opposite party to form themselves into an independent presbytery, which took its name from the district of Cumberland, in which it was constituted.

As to the doctrinal views, they occupy a kind of middle ground between Calvinists and Arminians. They reject the doctrine of *eternal reprobation*, and hold the universality of redemption, and

that the Spirit of God operates on the world, or as coextensively as Christ has made the atonement, in such a manner as to leave all men inexcusable.

The Cumberland Presbyterians have between sixty and seventy congregations, principally in the States of Kentucky and Tennessee.

PROTESTANTS,

A name first given in Germany to those who adhered to the doctrine of Luther; because, in 1529, they protested against a decree of the Emperor Charles V., and the diet of Spires, declaring, that they appealed to a general council. The same name has also been given to the Calvinists, and is now become a common denomination for all sects which differ from the church of Rome.

PURITANS.

This name was given to a party, which appeared in England in the year 1565, who opposed the liturgy and ceremonies of the church of England.

They acquired this denomination from their professed design to establish a purer form of worship and discipline.

Those, who were first styled Puritans, were Presbyterians; but the term was afterwards applied to others, who differed from the Church of England.

Those, who separated from the Church of England, were also styled Dissenters.

QUAKER BAPTISTS,

A party from the Society of Friends, in Pennsylvania, separated in the year 1691. It was headed by the famous GEORGE KEITH. They practised baptism, and received the Lord's Supper, but retained the language, dress and manners of the Friends or Quakers.

REFORMATION.

This term is used by way of eminence, to denote that great change which took place in the Christian world, under the ministry of Luther, Calvin, Zuinglius, Melancthon and others, who successfully opposed some of the doctrines, and many of the practices of the Roman church. It commenced at Wittemberg, in Saxony, in 1517, and greatly weakened the papal authority.

It was from causes seemingly fortuitous, and from a source very inconsiderable, that all the mighty effects of the Reformation flowed. Leo X., when raised to the papal throne, in 1513, found the revenues of the church exhausted by the vast projects of his two

ambitious predecessors. His own temper, naturally liberal and enterprising, rendered him incapable of severe and patient economy, and his schemes for aggrandizing the family of Medicis, his love of splendor, and his munificence in rewarding men of genius, involved him daily in new expenses; in order to provide a fund for which, he tried every device that the fertile invention of priests had fallen upon, to drain the credulous multitude of their wealth. Among others, he had recourse to a sale of indulgences.

The Romish church believe that pious persons may do works of supererogation, that is to say, more good works than are necessary for their own salvation. All such works, according to their doctrine, are deposited together with the infinite merits of Jesus Christ, in one inexhaustible treasury. The keys of this were committed to St. Peter, and to his successors the popes, who may open it at pleasure; and by transferring a portion of this superabundant merit to any particular person for a sum of money, may convey to him either pardon for his own sins, or a release for any one for whom he feels an interest, from the pains of purgatory. Such indulgences were offered as a recompense for those who engaged in the wars of the Crusades against the Infidels. Since those times the power of granting indulgences has been greatly abused in the church of Rome. Pope Leo X. finding that the sale of indulgences was likely to be lucrative, granted to Albert, elector of Mentz, and archbishop of Magdeburg, the benefit of the indulgences of Saxony, and the neighboring parts, and farmed out those of other countries to the highest bidders; who, to make the best of their bargain, procured the ablest preachers to cry up the value of the commodity. The form of these indulgences was as follows: "May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion. And I, by his authority, that of his blessed apostles, Peter and Paul, and of the most holy pope, granted and committed to me in these parts, do absolve thee, first from all ecclesiastical censures, in whatever manner they may have been incurred; then from all thy sins, transgressions, and excesses, how enormous soever they may be; even from such as are reserved for the cognizance of the Holy See, and as far as the keys of the holy church extend. I remit to you all punishment which you deserve in purgatory on their account; and I restore you to the holy sacraments of the church, to the unity of the faithful, and to that innocence and purity which you possessed at baptism: so that when you die, the gates of punishment shall be shut, and the gates of the paradise of delight shall be opened; and if you shall not die at present, this grace shall remain in full force when you are at the point of death. In the name of the Father, Son, and the Holy Ghost."

According to a book, called the Tax of the Sacred Roman Chancery, in which are the exact sums to be levied for the pardon of each particular sin, some of the fees are thus stated: For Simony, 10s. 6d. For Sacrilege, 10s. 6d. For taking a false oath, 9s. 0. For robbing, 12s. 0. For burning a neighbor's house, 12s. 0. For

defiling a virgin, 9s. 0. For murdering a layman, 7s. 6d. For keeping a concubine, 10s 6d. For laying violent hands on a clergyman, 10s. 6d.

The terms in which the retailers of these abominable licenses described their advantages to the purchasers, and the arguments with which they urged the necessity of obtaining them, were so extravagant that they appear almost incredible. If any man, said they, purchase letters of indulgence, his soul may rest secure with respect to its salvation. The souls confined in purgatory, for whose redemption indulgences are purchased, as soon as the money is paid, instantly escape from that place of torment, and ascend into heaven. That the efficacy of indulgences was so great, that the most heinous sins would be remitted and expiated by them, and the person be freed both from punishment and guilt. That this was the unspeakable gift of God, in order to reconcile man to himself. That the cross erected by the preachers of indulgences was equally efficacious with the cross of Christ. "Lo," said they, "the heavens are open, if you enter not now, when will you enter? For twelve pence you may redeem the soul of your father out of purgatory; and are you so ungrateful that you will not rescue the soul of your parent from torment? If you had but one coat, you ought to strip yourself of that instantly, and sell it in order to purchase such benefit," &c. It was against these preachers of licentiousness, and their diabolical conduct, that Luther began first to declaim. Since the Reformation, the popes have been more sparing in the exercise of this pretended power; although it is said they still carry on a trade with them to the Indies where they are readily purchased. It is likewise stated, that indulgences may still be obtained at Rome, but it is presumable that the purchases are less frequent.

REFORMED CHURCHES.

The Reformed Churches comprehend the whole Protestant churches in Europe and America, whether Lutheran, Calvinistic, Independent, Quaker, Baptist, or of any other denomination who dissent from the church of Rome. The term *Reformed*, is now, however, more particularly employed to distinguish the Calvinists from the Lutherans.

The Reformed Churches in America are the two following:

REFORMED DUTCH CHURCH.

This is the oldest body of Presbyterians in America: it descended immediately from the church of Holland; and for about a century from its commencement in this country, it hung in colonial dependence on the Classis of Amsterdam, and the Synod of North Holland, and was unable to ordain a minister or perform any ecclesiastical function of the kind without a reference to the parent country, and mother church.

The origin of this church will lead us back to the earliest history of the city and state of New York, for they were first settled by this people, and by them a foundation was laid for the first churches of this persuasion, the most distinguished of which were planted at *New York*, (then called *New Amsterdam*,) *Flatbush*, *Esopus* and *Albany*. The church at New York was probably the oldest, and was founded at or before the year 1639; this is the earliest period to which its records conduct us. The first minister was the Rev. Evarardus Bogardus. But when he came from Holland, does not appear. Next to him were two ministers, by the name of Megapolensis, John and Samuel.

The first place of worship built by the Dutch in the colony of New Netherlands, as it was then called, was erected in the fort at New York, in the year 1642. The second it is believed was a chapel built by Governor Stuyvesant, in what is now called the Bowery. In succession, churches of this denomination arose on Long Island, in Schenectady, on Staten Island, and in a number of towns on the Hudson river, and several, it is believed, in New Jersey. But the churches of New York, Albany, and Esopus, were the most important, and the ministers of these churches claimed and enjoyed a kind of Episcopal dignity over the surrounding churches.

The Dutch Church was the established religion of the colony, until it surrendered to the British in 1664; after which its circumstances were materially changed. Not long after the colony passed into the hands of the British, an act was passed, which went to establish the Episcopal church as the predominant party, and for almost a century after, the Dutch and English Presbyterians, and all others in the colony, were forced to contribute to the support of that church.

The first judicatory higher than a consistory among this people, was a Cœtus formed in 1747. The object and powers of this assembly were merely those of advice and fraternal intercourse. It could not ordain ministers, nor judicially decide in ecclesiastical disputes, without the consent of the Classis of Amsterdam.

The first regular Classis among the Dutch was formed in 1757. But the formation of this Classis involved this infant church in the most unhappy collisions, which sometimes threatened its very existence. These disputes continued for many years, by which two parties were raised in the church, one of which was for, and the other against an ecclesiastical subordination to the judicatories of the mother church and country. These disputes, in which eminent men on both sides were concerned, besides disturbing their own peace and enjoyment, produced unfavorable impressions towards them among their brethren at home.

In 1766, John H. Livingston, D. D. then a young man, went from New York to Holland, to prosecute his studies in the Dutch Universities. By his representations, a favorable disposition was produced towards the American church in that country; and on *his return*, in full convention of both parties, an amicable adjust-

ment of their differences was made, and a friendly correspondence was opened with the church in Holland, which was continued until the revolution of the country under Bonaparte.

The Dutch Church suffered much in the loss of its members, and in other respects, by persisting to maintain its service in the Dutch language after it had gone greatly into disuse. The solicitation for English preaching was long resisted, and Dr. Laidlie, a native of Scotland, was the first minister in the Dutch Church in North America, who was expressly called to officiate in the English language. (*See Appendix, Note O.*)

REFORMED GERMAN CHURCH.

As the Dutch Reformed Church in this country is an exact counterpart of the Church of Holland, so the German Reformed, is of the Reformed or Calvinistic Church of Germany. The people of this persuasion were among the early settlers of Pennsylvania; here their churches were first formed, but they are now to be found in nearly all the States South and West of the one above named. The German Reformed Churches in this country, remained in a scattered and neglected state, until 1746, when the Rev. Michael Schlatter, who was sent from Europe for the purpose, collected them together, and put their concerns in a more prosperous train. They have since increased to a numerous body, and are assuming an important stand among the American Presbyterians.

This denomination is scattered over the middle, western and southern States, but are most numerous in the States of Ohio and Pennsylvania. The population of this church in the United States is estimated at 300,000; 180 ministers, 600 congregations, and 30,000 communicants.

RESTORATIONISTS.

The Restorationists are those who believe that all men will ultimately become holy and happy. They maintain that God created only to bless; and that in pursuance of that purpose, he sent his Son to "be for salvation to the ends of the earth;" that Christ's kingdom is moral in its nature, and extends to moral beings in every state or mode of existence; that the probation of man is not confined to the present life, but extends through the mediatorial reign; and that, as Christ died for all, so, before he shall have delivered up the kingdom to the Father, all shall be brought to a participation of the knowledge and enjoyment of that truth, which maketh free from the bondage of sin and death. They believe in a general resurrection and judgment, when those who have improved their probation in this life, will be raised to more perfect felicity, and those who have misimproved their opportunities on earth will come forward to shame and condemnation, which will continue till they become truly penitent; that punishment itself is a mediatorial work,

a discipline, perfectly consistent with mercy ; that it is a means employed by Christ to humble and subdue the stubborn will, and prepare the mind to receive a manifestation of the goodness of God, which leadeth the sinner to true repentance. See Gen. 12: 3.—22: 18. Gal. 3: 8. Isa. 45: 22, 23. Phil. 2: 10, 11. Rev. 5: 13. 1 Tim. 2: 1—6. Col. 1: 20. Eph. 1: 7—11. Rom. 5: 12—21.—8: 20, 21. 1 Cor. 15: 24—28.

They contend that this doctrine is not only sustained by particular texts, but grows necessarily out of some of the first principles of divine revelation. They maintain that it is immediately connected with the perfections of the Deity ; that God, being infinitely benevolent, must have desired the happiness of all his offspring ; that his infinite wisdom would enable him to form a perfect plan, and his almighty power will secure its accomplishment. They contend that the mission of Christ is abortive on any other plan, and that nothing short of the “restitution of all things” can satisfy the ardent desires of every pious soul. On this system alone can they reconcile the attributes of justice and mercy, and secure to the Almighty a character worthy of our imitation.

They insist that the words rendered *everlasting, eternal, and forever*, which are in a few instances applied to the misery of the wicked, do not prove that misery to be endless ; because these terms are loose in their signification, and are frequently used in a limited sense ; that the original terms being often used in the plural number, clearly demonstrate that the period, though indefinite, is limited in its very nature. They maintain that the meaning of the term must always be sought in the subject to which it is applied ; and that there is nothing in the nature of punishment which will justify an endless sense. They believe that the doctrine of the restoration is the most consonant to the perfections of the Deity, the most worthy of the character of Christ, and the only doctrine which will accord with pious and devout feelings, or harmonize with the Scriptures. They teach their followers, that ardent love to God, active benevolence to man, and personal meekness and purity, are the natural results of these views.

Though the Restorationists, as a separate sect, have arisen within a few years, their sentiments are by no means new. Clemens Alexandrinus, Origen, Didymas of Alexandria, Gregory Nyssen, and several others, among the Christian fathers of the first four centuries, it is said, believed and advocated the restoration of all fallen intelligences. A branch of the German Baptists, before the Reformation, held this doctrine, and propagated it in that country. Since the Reformation, this doctrine has had numerous advocates ; and some of them have been among the brightest ornaments of the church. Among the Europeans, we may mention the names of Jeremy White, of Trinity College, Dr. Burnet, Dr. Cheyne, chevalier Ramsay, Dr. Hartley, Bishop Newton, Mr. Stonehouse, Mr. Petitpierre, Dr. Cogan, Mr. Lindsey, Dr. Priestley, Dr. Jebb, Mr. Rely, Mr. Kenrick, Mr. Belsham, Dr. Southworth, Smith and many others. In fact the restoration is the commonly received doctrine

among the English Unitarians, at the present day. In Germany, a country which, for several centuries, has taken the lead in all theological reforms, the orthodox have espoused this doctrine. The restoration was introduced into America, about the middle of the eighteenth century; though it was not propagated much till about 1775 or 1780; when John Murray and Elhanan Winchester became public advocates of this doctrine, and by their untiring labors extended it in every direction. From that time to the present, many men have been found in all parts of our country, who have rejoiced in this belief. This doctrine found able advocates in the learned Dr. Chauncey, of Boston; Dr. Rush, of Philadelphia, and Dr. Smith, of New York: Mr. Foster, of New Hampshire, may also be mentioned as an advocate of the restoration.

Most of the writers whose names are given above, did not belong to a sect which took the distinctive name of Restorationists. They were found in the ranks of the various sects into which the Christian world has been divided. And those who formed a distinct sect were more frequently denominated Universalists than Restorationists. In 1785, a convention was organized at Oxford, Massachusetts, under the auspices of Messrs. Winchester and Murray. And as all who had embraced universal salvation believed that the effects of sin and the means of grace extended into a future life, the terms *Restorationist* and *Universalist* were then used as synonymous; and those who formed that convention adopted the latter as their distinctive name.

During the first twenty-five years, the members of the Universalist Convention were believers in a future retribution. But about the year 1818, Hosea Ballou, now of Boston, advanced the doctrine, that all retribution is confined to this world. That sentiment, at first, was founded upon the old Gnostic notion, that all sin originates in the flesh, and that death frees the soul from all impurity. Subsequently, some of the advocates for the no-future punishment scheme, adopted the doctrine of materialism, and hence, maintained that the soul was mortal; that the whole man died a temporal death, and that the resurrection was the grand event which would introduce all men into heavenly felicity.

Those who have since taken to themselves the name of Restorationists, viewed these innovations as corruptions of the gospel, and raised their voices against them. But a majority of the Convention, having espoused those sentiments, no reformation could be effected. The Restorationists, believing these errors to be increasing, and finding in the connexion what appeared to them to be a want of engagedness in the cause of true piety, and in some instances an open opposition to the organization of churches; and finding that a spirit of levity and bitterness characterized the public labors of their brethren, and that practices were springing up totally repugnant to the principles of Congregationalism, resolved to obey the apostolic injunction, by coming out from among them, and forming an independent association. Accordingly, a convention, consisting of Rev. Paul Dean, Rev. David Pickering, Rev. Charles

Hudson, Rev. Adin Ballou, Rev. Lyman Maynard, Rev. Nathaniel Wright, Rev. Philemon R. Russell, and Rev. Seth Chandler, and several laymen, met at Mendon, Massachusetts, August 17, 1831, and formed themselves into a distinct sect, and took the name of *Universal Restorationists*.

The Restorationists are Congregationalists on the subject of church government.

The difference between the Restorationists and Universalists relates principally to the subject of a future retribution. The Universalists believe that a full and perfect retribution takes place in this world, that our conduct here cannot affect our future condition, and that the moment man exists after death, he will be as pure and as happy as the angels. From these views the Restorationists dissent. They maintain that a just retribution does not take place in time; that the conscience of the sinner becomes callous, and does not increase in the severity of its reprovings with the increase of guilt; that men are invited to act with reference to a future life; that if all are made perfectly happy at the commencement of the next state of existence, they are not rewarded according to their deeds; that if death introduces them into heaven, they are saved by death and not by Christ; and if they are made happy by being raised from the dead, they are saved by physical, and not by moral means, and made happy without their agency or consent; that such a sentiment weakens the motives to virtue, and gives force to the temptations of vice; that it is unreasonable in itself, and opposed to many passages of Scripture. See Acts 24: 25.—17: 30, 31. Heb. 9: 27, 28. Matt. 11: 23, 24. 2 Pet. 2: 9. 2 Cor. 5: 8—11. John 5: 28, 29. Matt. 10: 28. Luke 12: 4, 5.—16: 19—31. 1 Pet. 3: 18—20. (*See Appendix, Note P.*)

ROGERENES.

This is a sect calling themselves Seventh Day Baptists, that arose in New England about the year 1674. John and James Rogers were their leaders. They were peculiar in their language, dress and manners; they employed no physician nor used any medicine: they paid no regard to the Christian Sabbath, and disturbed and abused those that did. It is said that a few of this people still remain. See the *Battle-Axe*, a work published by them a few years ago, at their printing establishment, at Groton, Ct.

ROMAN CATHOLICS.

The following Creeds and Rule of Faith contain the fundamental principles of the Latin or Roman Church.

APOSTLES CREED.

I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ his only Son, our Lord, who was con-

ceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried ; he descended into hell ; the third day he rose again from the dead ; he ascended into heaven, sitteth at the right hand of God the Father Almighty ; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost ; the Holy Catholic Church ; the Communion of Saints ; the forgiveness of sins, the Resurrection of the body ; and Life everlasting. AMEN.

It is doubtful who composed the above creed. It was not in common use in the Church until the end of the fifth century. *See King's History of the Apostle's Creed.*

THE SYMBOL, OR CREED OF ST. ATHANASIUS.

Whosoever will be saved, before all things it is necessary that he hold the Catholic faith.

Which faith, except every one do keep entire and inviolated, without doubt he shall perish everlastingly.

Now the Catholic faith is this : that we worship one God in Trinity, and Trinity in Unity.

Neither confounding the persons, nor dividing the substance.

For one is the person of the Father, another of the Son, another of the Holy Ghost.

But the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one, the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father is uncreated, the Son is uncreated, and the Holy Ghost uncreated.

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal.

And yet they are not three Eternals, but one Eternal.

As also they are not three Uncreated, nor three Incomprehensibles ; but one Uncreated, and one Incomprehensible.

In like manner the Father is almighty, the Son almighty, and the Holy Ghost almighty.

And yet they are not three Almighty, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord.

And yet they are not three Lords, but one Lord.

For as we are compelled by the Christian truth to acknowledge every person by himself to be God and Lord ;

So we are forbidden by the Catholic religion to say there are three Gods or three Lords.

The Father is made of no one, neither created nor begotten.

The Son is from the Father alone, not made, nor created, but begotten.

The Holy Ghost is from the Father and the Son, not made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers ; one Son, not three Sons ; one Holy Ghost, not three Holy Ghosts.

And in this Trinity, there is nothing before or after, nothing greater or less ; but the whole three Persons are co-eternal to one another, and co-equal.

So that in all things, as has been already said above, the Unity is to be worshipped in Trinity, and the Trinity in Unity.

He, therefore, that will be saved, must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation, that he also believe rightly the incarnation of our Lord Jesus Christ.

Now the right faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is both God and Man.

He is God of the substance of his Father, begotten before the world : and he is Man of the substance of his mother, born in the world ;

Perfect God and perfect Man ; of a rational soul, and human flesh subsisting.

Equal to the Father according to his Godhead ; and less than the Father according to his Manhood.

Who, although he be both God and Man, yet he is not two, but one Christ.

One not by the conversion of the Godhead into flesh ; but by the taking of the Manhood unto God.

One altogether, not by confusion of substance, but by unity of person.

For as the rational soul and the flesh is one man, so God and Man is one Christ.

Who suffered for our salvation, descended into hell, rose again the third day from the dead.

He ascended into heaven : he sitteth at the right hand of God the Father Almighty ; thence he shall come to judge the living and dead.

At whose coming all men shall rise again with their bodies ; and shall give an account of their own works.

And they that have done good shall go into life everlasting ; and they that have done evil into everlasting fire.

This is the Catholic faith, which except a man believe faithfully and steadfastly, he cannot be saved.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, one God, world without end. AMEN.

This creed is said to have been drawn up in the fourth century. "It obtained in France about A. D. 850, and was received in Spain and Germany about one hundred and eighty years later. We have clear proofs of its being sung alternately in the English churches in the tenth century. It was in common use in some parts of Italy

in 960, and was received at Rome about A. D. 1014." This creed is retained by the Church of England, but the Protestant Episcopal Churches in the United States have rejected it.

THE NICENE CREED.

Credo in unum Deum, Patrem omnipotentem, Factorem cœli et terræ, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum, ante omnia sæcula. Deum de Deo, Lumen de Lumine, Deum verum de Deo vero, genitum, non factum; consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis. Et incarnatus est de Spiritu Sancto ex Maria Virgine; ET HOMO FACTUS EST: crucifixus etiam pro nobis sub Pontio Pilato, passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cœlum, sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non erit finis. Et in Spiritum Sanctum, Dominum et Vivificantem; qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur; qui locutus est per Prophetas. Et unam, Sanctam, Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma, in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi sæculi. Amen.

TRANSLATION.

I believe in one God, the Father almighty, Maker of heaven and earth, of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God. And born of the Father, before all ages. God of God, Light of Light, true God of true God, begotten, not made; consubstantial to the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven. And was incarnated by the Holy Ghost of the Virgin Mary; AND HE WAS MADE MAN: was crucified also under Pontius Pilate; he suffered, and was buried. And the third day he rose again, according to the Scriptures. And he ascended into heaven. Sits at the right hand of the Father. And he is to come again with glory to judge the living and the dead; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Giver of Life, who proceeds from the Father and the Son, who, together with the Father and the Son, is adored and glorified; who spoke by the Prophets. And One, Holy, Catholic, and Apostolical Church. I confess one Baptism, for the remission of sins. And I look for the resurrection of the dead; and the life of the world to come. Amen.

This creed was adopted at Constantinople, A. D. 381. It is used in the Protestant Episcopal churches in England, and occasionally in those of the United States.

The foregoing Creeds are copied from Catholic Books.

The Catholics, both in Europe and America, acknowledge the following Rule is "All that, and only that, belongs to Catholic belief, which is revealed in the word of God, and which is proposed by the Catholic Church to all its members, to be believed with divine faith."

"Guided by this certain criterion," they say, "we profess to believe,

1. "That Christ has established a church upon earth, and that this church is that which holds communion with the see of Rome, being one, holy, Catholic, and apostolical.

2. "That we are obliged to hear this Church; and therefore that she is infallible, by the guidance of Almighty God, in her decisions regarding faith.

3. "That Saint Peter, by divine commission, was appointed the head of this church, under Christ its founder; and that the Pope, or Bishop of Rome, as successor to Saint Peter, has always been, and is at present, by divine right, head of this church.

4. "That the canon of the Old and New Testament, as proposed to us by this church, is the word of God; as also such traditions, belonging to faith and morals, which being originally delivered by Christ to his apostles, have been preserved by constant succession.

5. "That honor and veneration are due to the angels of God and his saints; that they offer up prayers to God for us; that it is good and profitable to have recourse to their intercession; and that the relics, or earthly remains of God's particular servants, are to be held in respect.

6. "That no sins ever were, or can be remitted, unless by the mercy of God, through Jesus Christ; and therefore that man's justification is the work of divine grace.

7. "That the good works, which we do, receive their whole value from the grace of God; and that by such works we not only comply with the precepts of the divine law, but that we thereby likewise merit eternal life.

8. "That by works done in the spirit of penance we can make satisfaction to God for the temporal punishment, which often remains due, after our sins, by the divine goodness, have been forgiven us.

9. "That Christ has left to his church a power of granting indulgences, that is, a relaxation from such temporal chastisement only as remains due after the divine pardon of sin; and that the use of such indulgences is profitable to sinners.

10. "That there is a purgatory or middle state; and that the souls of imperfect Christians therein detained are helped by the prayers of the faithful.

11. "That there are seven sacraments, all instituted by Christ; baptism, confirmation, eucharist, penance, extreme unction, holy order, matrimony.

12. "That in the most holy sacrament of the eucharist, there is truly, really, and substantially, the body and blood, together with *the soul and divinity* of our Lord Jesus Christ.

13. "That in this sacrament there is, by the omnipotence of God, a conversion, or change, of the whole substance of the bread into the body of Christ, and of the whole substance of the wine into his blood, which change we call **TRANSUBSTANTIATION**.

14. "That under either kind, Christ is received whole and entire.

15. "That in the mass or sacrifice of the altar, is offered to God a true, proper, and propitiatory sacrifice for the living and the dead.

16. "That in the sacrament of penance, the sins we fall into after baptism are, by the divine mercy, forgiven us.

"These are the great points of Catholic belief, by which we are distinguished from other Christian societies; and these only are the real and essential tenets of our religion. We admit also the other grand articles of revealed and natural religion, which the gospel and the light of reason have manifested to us. To these we submit as men and as Christians, and to the former as obedient children of the Catholic Church." (*See Appendix, Note Q.*)

SABELLIANS,

A sect in the third century that embraced the opinions of Sabellius, a philosopher of Egypt, who openly taught that there is but one person in the Godhead.

The Sabellians maintained that the Word and the Holy Spirit are only virtues, emanations, or functions of the Deity; and held that he who is in heaven is the Father of all things; that he descended into the Virgin, became a child, and was born of her as a Son; and that, having accomplished the mystery of our salvation, he diffused himself on the apostles in tongues of fire, and was then denominated the *Holy Ghost*. This they explained by resembling God to the sun; the illuminated virtue or quality of which was the Word, and its warming virtue the Holy Spirit. The Word they taught, was darted, like a divine ray, to accomplish the work of redemption; and that, being re-ascended to heaven, the influences of the Father were communicated after a like manner to the apostles.

SANDEMANIANS,

So called from Mr. Robert Sandeman, a Scotchman, who published his sentiments in 1757. He afterwards came to America, and established societies at Boston and other places in New England, and in Nova Scotia. He died at Danbury, Conn. in 1771, aged 48.

The Sandemanians consider that faith is neither more nor less than a simple assent to the divine testimony concerning Jesus Christ, delivered for the offences of men, and raised again for their justification, as recorded in the New Testament. They also maintain that the word faith, or belief, is constantly used by the apostles to signify what is denoted by it in common discourse, viz., a

persuasion of the truth of any proposition, and that there is no difference between believing any common testimony and believing the apostolic testimony, except that which results from the testimony itself, and the divine authority on which it rests.

They differ from other Christians in their weekly administration of the Lord's Supper; their love-feasts, of which every member is not only allowed, but required to partake, and which consist of their dining together at each other's houses in the interval between the morning and afternoon service; their kiss of charity used on this occasion, at the admission of a new member, and at other times when they deem it necessary and proper; their weekly collection before the Lord's Supper, for the support of the poor, and defraying other expenses; mutual exhortation; abstinence from blood and things strangled; washing each other's feet, when, as a deed of mercy, it might be an expression of love; the precept concerning which, as well as other precepts, they understand literally; community of goods, so far as that every one is to consider all that he has in his possession and power liable to the calls of the poor and the church; and the unlawfulness of laying up treasures upon earth, by setting them apart for any distant, future, or uncertain use. They allow of public and private diversions, so far as they are not connected with circumstances really sinful; but apprehending a lot to be sacred, disapprove of lotteries, playing at cards, dice, &c.

They maintain a plurality of elders, pastors, or bishops, in each church, and the necessity of the presence of two elders in every act of discipline, and at the administration of the Lord's Supper.

In the choice of these elders, want of learning and engagement in trade are no sufficient objections, if qualified according to the instructions given to Timothy and Titus; but second marriages disqualify for the office; and they are ordained by prayer and fasting, imposition of hands, and giving the right hand of fellowship.

In their discipline they are strict and severe, and think themselves obliged to separate from communion and worship of all such religious societies as appear to them not to profess the simple truth for their only ground of hope, and who do not walk in obedience to it. See John 13: 14, 15.—16: 13. Acts 6: 7. Rom. 3: 27.—4: 4, 5.—16: 16. 1 Cor. 16: 20. 2 Cor. 4: 13. 1 Pet. 1: 22.

This denomination is called Glasites in Scotland, from Mr. John Glas, the founder of this sect. Mr. Glas died in Scotland, in 1773, aged 78.

SECTARIANS.

This term is used among Christians to denote those who form separate communions, and do not associate with one another in religious worship and ceremonies. Thus, we call Papists, Lutherans, Calvinists, different sects, not so much on account of their differences in opinion, as because they have established to themselves different fraternities, to which, in what regards public worship, they *confine themselves*; the several denominations above mentioned,

having no intercommunity with one another in sacred matters. High, Strict and Moderate Calvinists, High church and Low church, we call only parties, because they have not formed separate communions. Great and known differences in opinion, when followed by no external breach in the society, are not considered constituting distinct sects, though their differences in opinion may give rise to mutual aversion.

The Jewish, Christian, Mahometan and Pagan world is divided into an almost innumerable variety of sects; each claiming to themselves the title of orthodox, and each charging their opponents with heresy.

Where perfect religious liberty prevails, as in the United States and the British Provinces, and where emigrants from all quarters of the globe resort, in great numbers, it is not surprising that most of the Christian sects in foreign countries, with some of native origin, should be found in this part of the American continent.

SEVENTH DAY BAPTISTS,

OR SABBATARIANS,

Are those who keep the seventh day of the week as the Sabbath. They are to be found principally, if not wholly among the Baptists. They object to the reasons which are generally alleged for keeping the first day; and assert, that the change from the seventh to the first was affected by Constantine, on his conversion to Christianity, A. D. 321. The three following propositions contain a summary of their principles as to this article of the Sabbath, by which they stand distinguished:

1. That God hath required the observation of the seventh, or last day of every week, to be observed by mankind universally for the weekly Sabbath.

2. That this command of God is perpetually binding on man till time shall be no more.

3. That this sacred rest of the seventh day Sabbath, is not (by divine authority) changed from the seventh and last to the first day of the week, or that the Scripture doth no where require the observation of any other day of the week for the weekly Sabbath, but the seventh day only. They hold, in common with other Christians, the distinguishing doctrines of Christianity. (*See Appendix, Note R.*)

SHAKERS,

OR THE UNITED SOCIETY OF BELIEVERS.

THE Editor gives an account of the religious tenets, &c. of this Society, in the precise words of his worthy friends and correspondents at Enfield, N. H.

“Respected Friend.—Having received your Circular requesting information concerning our society, we freely notice it, and are most willing to give you any information respecting us.

It appears your request extends sufficiently far, to embrace an exposition of our moral and religious tenets; our faith, principles and manner of life; our secular concerns, &c.

We have seen several historical sketches of our society by different writers; but it is very rare to find one free from misrepresentations of some kind, which must be owing either to ignorance or prejudice. Therefore in our communications, we may be somewhat particular on some points; in any of which, if there be any thing found agreeable to your desires, you are welcome to it; and as it is presumed your publication is intended for information, among other truths, we hope to see something relative to us, different from most of the descriptions of former writers.

In obtaining information of one society, you get a general understanding of all; for we are of one heart and one mind. Our faith is one, our practice is one.

We are acknowledged and distinguished as a peculiar people, singular from all others, which peculiarity arises wholly from these two principles,—our faith and manner of life; which comprise our motives in separating from the course and practice of the world; the manner in which our property is held, &c. &c.

It is a fact acknowledged by all professed Christians, that there are two creations, an old and a new; or which is the same thing, two kingdoms, the kingdom of this world and the kingdom of Christ. It is also a truth as frankly granted, that these two creations or kingdoms are headed, the one by the first Adam, denominated the old man, and the other by the second Adam, Christ Jesus, denominated the new man; two different personages, possessing very different spirits and executing very different works. As positive as the preceeding declarations are, that there exist two distinct creations and which are headed by two distinct characters, so positive are the following;—that the subjects of each kingdom bear a strong resemblance to their respective king, and plainly represent the particular kingdom they inhabit; for, “As we have borne the image of the earthly, we shall also bear the image of the heavenly.” 1 Cor. 15: 49.

Also that no person can have demands upon, and privileges in these two men and creations at one and the same time. We must either hold to the old and have nothing to do with the new, or we must come out and forsake the old and come into the new. We must either put off the old man, Adam, and his works, which are well known to be multiplying and supporting of an earthly kingdom, which is the kingdom of this world, or we must put on the new man, Christ Jesus, and his works, which are well known to be a life without spot, chaste, virgin and unstained by indulgences in any of those things which a beloved worthy said, constitutes the world. 1 John 2: 15. 16. To these principles of faith, we are strict, and may be called rigid adherents; equally tenacious in the practical part of the new man, and in the same degree pointed against the old.

The second part of this subject of singularity in us, consists in the manner in which we hold our property; which perhaps, is well known to be in common; after the order of the primitive church in the days of the apostles; in which state we have lived rising forty years, "of one heart and one soul," not any of us saying, "that ought of the things which he possessed was his own;" Acts 4: 32. "Buying as though we possessed not;" 1 Cor. 7: 30, and "Having nothing and yet possessing all things;" 2 Cor. 6: 10. In consequence thereof, we are retired from the world, as not of that kingdom, "My kingdom is not of this world," &c. John 18: 36. By which we enjoy a closer communion with our God, and by which we follow the instruction of the Spirit which saith, "come ye out from among them and be ye separate," &c. 2 Cor. 6: 17.

Our Society contains three distinct families, comprising 233 souls, 103 males and 130 females. The number of persons over 70, is 18; between 60 and 70, 21; between 21 and 60, 125; under 21, 63. The oldest person is 88. Deaths since the gathering of the society, in 1792, 85.

Our village is situated in the N. W. corner of the town, on the western shore of *Mascomy Pond*, a pleasant sheet of water of nearly five miles in length and half a mile average width. Our village and home is pleasant to us, and is said to be so by travellers. It is about ten miles S. E. from Dartmouth College, forty N. W. from Concord, and 100 from Boston.

In all the families there are nearly thirty buildings, unadorned, except with neatness, simplicity and convenience; besides many out-buildings. Among the buildings, are one house of public worship, one convenient school-house, three dwelling houses, one for each family, sufficiently large to accommodate us as places for cooking, eating, sleeping and retirement from labor, and shops for the different branches of work. Our privilege for mills is very small, consequently our machinery cannot be extensive. Yet the little water that is running in small brooks which can be conveniently collected into artificial ponds, is improved by their emptying from one to another, and by the interspersion of mills upon their discharging streams. We have three saw-mills, two grist-mills, and some other machinery.

As strangers who many times wish to call, are frequently much straitened and embarrassed, by not knowing where to call, or what to say, we should be pleased to have it particularly noticed, that we have one building designated from the rest, by the sign "Trustees Office," over the door; where strangers are received, where our commercial business is transacted, and where civil people wishing for information may freely obtain it, or be directed where it can be obtained.

In our occupation we are agriculturalists and mechanics. The products of the garden may be said to be as important as any; which are principally seeds, herbs, &c., from which this section of the country is chiefly supplied. Our manufactures are wooden ware, such as tubs, pails, half-bushel and other measures, boxes, &c. Also, whips, corn-brooms, leather and various other articles.

We keep from 1200 to 1500 sheep, mostly Saxon and Merino, which afford wool for our own wear, and is likewise a source of small trade with us. We keep about eighty cows which supply us with milk for a dairy, for our own consumption only.

The education of our youth and children has been a subject of much conversation among many people. It has been reported, that the children which we frequently take in and bring up with us, are kept in ignorance, having no opportunity of improving their minds, by a literary education. But the weight of this censure is gradually growing less, by the contrary proof to the hundreds of visitors who flock into our school, and who are not at all sparing of their high encomiums upon it. It is conducted partially on the Lancasterian system, and is said to surpass any of the common schools about us. Our school room is furnished with books and apparatus of a superior kind, which we presume is not equalled by any school in the country, save the one among our people at Canterbury, which perhaps, is not in any respect inferior.

In this Society are two physicians. Each family has its respective elders or ministers; among these and other individuals of the Society, are public speakers whom you would denominate the clergy.

You see from what we have here written, that we have taken up many subjects, and several of them explicitly treated upon, although short; from which, together with the pamphlet, accompanying this letter, we conclude you may be able to get considerable of an understanding, and which you are at liberty to cull at your pleasure. But it is sincerely to be hoped, if you publish any thing concerning us, you will be careful to preserve the true ideas of our communications."

From the pamphlet above mentioned, we make the following extracts:

"Faith and Principles of the Society.—1. A life of *innocence and purity*, according to the example of Jesus Christ and his first true followers; implying entire abstinence from all sensual and carnal gratifications.

2. *LOVE.*—"By this shall all men know that ye are my disciples if ye have love one to another. Love is the fulfilling of the law." This is our bond of union.

3. *PEACE.*—"Follow peace with all men," is a divine precept; hence our abstinence from war and bloodshed, from all acts of violence towards our fellow men, from all the party contentions and politics of the world, and from all the pursuits of pride and worldly ambition. "My kingdom (said Christ) is not of this world."

4. *JUSTICE.*—"Render to every man his due. Owe no man any thing, but to love one another." We are to be just and honest in all our dealings with mankind, to discharge all just dues, duties, and equitable claims, as seasonably and effectually as possible.

5. *HOLINESS.*—"Without which no man shall see the Lord." Which signifies to be consecrated, or set apart from a common to a

sacred use. Hence arise all our doctrines and practical rules of dedicating our persons, services and property to social and sacred uses, having adopted the example of the first gospel church, in establishing and supporting one *consecrated* and *united* interest by the voluntary choice of every member, as a sacred privilege, and not by any undue constraint or persuasion.

6. **GOODNESS.**—Do good to all men, as far as opportunity and ability may serve, by administering acts of charity and kindness, and promoting light and truth among mankind. “Whatsoever ye would that men should do to you, do ye even so to them.”

7. **TRUTH.**—This principle is opposed to falsehood, lying, deceit, and hypocrisy; and implies fidelity, reality, good, earnest sincerity, and punctuality in keeping vows and promises. These principles are the genuine basis of our institution, planted by its first founders, exhibited in all our public writings, justified by Scripture and fair reason, and practically commended as a system of morality and religion, adapted to the best interest and happiness of man, both here and hereafter.”

“Manner of admitting Members.—1. All persons who unite with this Society, in any degree, must do it freely and voluntarily, according to their own faith and unbiassed judgment.

2. In the testimony of the Society, both public and private, no flattery nor any undue influence is used; but the most plain and explicit statements of its faith and principles are laid before the inquirer; so that the whole ground may be comprehended, as far as possible, by every candidate for admission.

3. No considerations of property are ever made use of by this Society, to induce any person to join it, nor to prevent any one from leaving it; because it is our faith, that no act of devotion, or service that does not flow from the free and voluntary emotions of the heart, can be acceptable to God, as an act of true religion.

4. No believing husband, or wife is allowed, by the principles of this Society, to separate from an unbelieving partner, except by mutual agreement; unless the conduct of the unbeliever be such as to warrant a separation by the laws of God and man. Nor can any husband, or wife, who has otherwise abandoned his or her partner, be received into communion with the Society.

5. Any person becoming a member, must rectify all his wrongs, and, as fast and as far as it is in his power, discharge all just and legal claims, whether of creditors, or filial heirs. Nor can any person, not conforming to this rule, long remain in union with the Society. But the Society is not responsible for the debts of any individual, except by agreement; because such responsibility would involve a principle ruinous to the Institution.

6. No difference is to be made in the distribution of parental estate among the heirs, whether they belong to the Society or not; but an equal partition must be made, as far as may be practicable and consistent with reason and justice.

7. If an unbelieving wife separate from a believing husband, by agreement, the husband must give her a just and reasonable share of the property; and if they have children who have arrived to years of understanding sufficient to judge for themselves, and who choose to go with their mother, they are not to be disinherited on that account. Though the character of this Institution has been much censured on this ground, yet we boldly assert, that the rule above stated has never, to our knowledge, been violated by this Society.

8. Industry, temperance, and frugality, are prominent features of this Institution. No member who is able to labor, can be permitted to live idly upon the labors of others. All are required to be employed in some manual occupation, according to their several abilities, when not engaged in other necessary duties."

"The rules of government in the Society, are adapted to the different orders of which it is composed. In all (as far as respects adults) it is spiritual; its powers and authorities growing out of the *mutual faith, love and confidence* of all the members, and harmoniously concurring in the general form and manner of government established by the first founders of the Society."

"The leading authority of the Society is vested in a Ministry, generally consisting of four persons, including both sexes. These, together with the Elders and Trustees, constitute the general government of the Society in all its branches; and being supported by the general union and approbation of the members, are invested with power to appoint their successors and other subordinate officers, as occasion may require; to counsel, advise and direct in all matters, whether of a spiritual, or temporal nature; to superintend the concerns of the several families, and establish all needful orders, rules and regulations for the direction and protection of the several branches of the Society; but no rule can be made, nor any member assume a lead, contrary to the original faith and known principles of the Society. And nothing which respects the government, order and general arrangement of the Society, is considered as fully established, until it has received the general approbation of the Society, or of that branch thereof which it more immediately concerns."

"This community is divided into several different branches, commonly called families. This division is generally made for the sake of convenience, and is often rendered necessary on account of local situation and occurrent circumstances; but the proper division and arrangement of the community, without respect to local situation, is into three classes, or progressive degrees of order."

"Those children taken into the Society are treated with care and tenderness, receive a good school education, and according to their *genius*, are trained to industry and virtuous habits, restrained from *vices*, and at a suitable age, led into the knowledge of the Sacred

Scriptures, and practically taught the divine precepts contained in them, particularly those of Jesus Christ and the apostles."

"During a period of more than forty years, since the permanent establishment of this Society, at New Lebanon and Watervliet, there never has been a legal claim entered by any person, for the recovery of property brought into the Society; but all claims of that nature, if any have existed, have been amicably settled to the satisfaction of the parties concerned. Complaints and legal prosecutions have not, hitherto, come from persons who brought property into the Institution; but from those who came destitute of property, and who, generally speaking, have been no benefit to the Society, in any way; but, on the contrary, after having enjoyed its hospitality, and brought no small share of trouble upon the people, have had the assurance to lay claim to wages which they never earned, or property to which they never had any just or legal claim."

"No person can be received into this order, until he shall have settled all just and legal claims, both of creditors and filial heirs; so that whatever property he may possess, may be justly and truly his own. Minors cannot be admitted as covenant members of this order; yet they may be received under its immediate care and protection. And when they shall have arrived at lawful age, if they should choose to continue in the Society, and sign the covenant of the order, and support its principles, they are then admitted to all the privileges of members. The members of this order are all equally entitled to the benefits and privileges thereof, without any difference made on account of what any one may have contributed to the interest of the Society. All are equally entitled to their support and maintainance, and to every necessary comfort, whether in health, sickness, or old age, so long as they continue to maintain the principles, and conform to the orders, rules and regulations of the Institution. They, therefore, give their property and services for the most valuable of all temporal considerations: an ample security, during life, for every needful support, if they continue faithful to their contract and covenant, the nature of which they clearly understand before they enter into it."

"We believe it will be generally granted, that the history of the world does not furnish a single instance of any religious institution which has stood fifty years without a visible declension of the principles of the institution, in the general purity and integrity of its members. This has been generally acknowledged by the devotees of such institutions, and facts have fully verified it. But we would appeal to the candid judgment of those who have known this Institution from the beginning, and have had a fair opportunity of observing the progress of its improvement, whether they have, in reality, found any declension, either in the external order and regulations of the Society, or in the purity and integrity of its members, in the general practice of the moral and Christian duties; and

whether they have not, on the contrary, discovered a visible and manifest increase in all these respects. And hence they may judge for themselves, whether the moral character of the Society, and its progressive improvement, can be ascribed to any other cause than the blessing, protection and government of Divine Power and Wisdom."

We close this article with an extract from a speech of the Hon. John Breathitt, late Governor of Kentucky.

"Much has been urged against Shakerism, much has been said against their covenant. But, I repeat it, *that* individual who is prepared to sign the Church covenant, stands in an enviable situation; his situation is, indeed, an enviable one; who, devoted to God, is prepared to say of his property—Here it is, little or much, take it and leave me unmolested to commune with my God. Indeed, I dedicate myself to what? not to a fanatical tenet—Oh no! to a subject far beyond: to the worship of Almighty God, the great Creator and Governor of the universe! Under the influence of his love, I give my all: only let me worship according to my faith, and in a manner I believe acceptable to my God!

"I say again, the world cannot produce a parallel to the situation which such a man exhibits. Resigned to the will of Heaven, free from all the feelings of earthly desire, and pursuing, quietly, the peaceful tenor of his way." (*See Appendix, Note S.*)

SIMONIANS,

OR ST. SIMONIANS.

An infidel sect recently organized in Paris; whose fundamental principle is, that religion is to perfect the social condition of man; therefore Christianity is no longer suitable for society, because it separates the Christian from other men, and leads him to live for another world. The world requires a religion that shall be of this world, and consequently a God of this world. They reject whatever they suppose to have been derived from the philosophy of the East; they consider the Deity neither as spirit nor matter, but as including the whole universe, and are thus plainly pantheists; and they regard evil as nothing more than an indication of the progress which mankind are doomed to make in order to be freed from it; in itself, they maintain it is nothing. Its members are principally of the higher ranks, and are displaying, not without success, the greatest activity in spreading the venom of their infidel principles. They occupy, in Paris, the largest and most handsomely fitted halls, where they meet in great numbers.

What is very curious in the history of the St. Simonians is, that they were at first merely philosophers, and not at all the founders of a religion. They spoke of science and industry, but not of religious

doctrines. All at once, however, it seemed to occur to them to teach a religion. Then their school became a church, and their association a sect. It is evident that with them religion was not originally the end of their institution, but has been employed by them as the means of collecting a greater number of hearers.

Brown's Encyclopedia of Useful Knowledge.

SIX PRINCIPLE BAPTISTS.

This appellation is given to those who hold the imposition of hands, subsequent to baptism, and generally on the admission of candidates into the church, as an indispensable prerequisite for church membership and communion. They support their peculiar principle, principally from Heb. 6: 1, 2. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works and faith toward God, of the doctrine of baptism and of laying on of hands, and of resurrection of the dead, and of eternal judgment." As these two verses contain six distinct propositions, one of which is the laying on of hands, these brethren have from thence acquired the name of *Six Principle Baptists*, to distinguish them from others, whom they sometimes call *Five Principle Baptists*. (See *Appendix, Note T.*)

SOCINIANS,

A sect so called from Faustus Socinus, who died in Poland, in 1604. There were two who bore the name of Socinus, uncle and nephew, and both disseminated the same doctrine; but it is the nephew who is generally considered as the founder of this sect. They maintain that Jesus Christ was a mere man, who had no existence before he was conceived by the Virgin Mary; that the Holy Ghost is no distinct person; but that the Father is truly and properly God. They own that the name of God is given in the Holy Scriptures to Jesus Christ, but contend that it is only a deputed title, which, however, invests him with a great authority over all created beings. They deny the doctrines of satisfaction and imputed righteousness, and say, that Christ only preached the truth to mankind, set before them in himself an example of heroic virtue, and sealed his doctrines with his blood. Original sin and absolute predestination they esteem scholastic chimeras. Some of them likewise maintain the sleep of the soul, which, they say, becomes insensible at death, and is raised again with the body at the resurrection, when the good shall be established in the possession of eternal felicity, while the wicked shall be consigned to a fire that will not torment them eternally, but for a certain duration, proportioned to their demerits. See Acts 2: 22.—17: 31. 1 Tim. 2: 5

SWEDENBORGIANS.

The following are the doctrines of Swedenborg, as kindly furnished the editor by a distinguished minister of the New Jerusalem Church.

Swedenborg teaches that there is one God, the Lord Jesus Christ, in whom is a divine Trinity, which is not a Trinity of persons, but is analogous to that which exists in man, the image and likeness of God. In man is a soul or essential principle of life, a form or body, natural in this world and spiritual in the spiritual world, in which the soul exists, and by which it manifests itself in operation: these three, soul, form and operation, are as the Father, Son, and Holy Spirit. And as some affection is within all thought, and causes it, and forms it, and as all action is the effect of volition, or affection operating by and through thought, so the Father is the divine love, the Son the divine wisdom, and the Holy Spirit the divine operation. So, too, as every effect must be produced by some cause, and for some end; end, cause and effect consist in all things, as a Trinity. This Trinity, Swedenborg does not consider as arbitrary and figurative, but as most real, grounded in the divine nature, and existing from the divine nature in all things. With regard to regeneration, Swedenborg teaches, that, as the Lord glorified his humanity by resisting and overcoming the infernal influences which assailed it, so man, by following the Lord in his regeneration, through his divine grace, may gradually become regenerate; that is, receptive of good affection and wisdom from the Lord through the heavens; and in proportion as his sins are resisted and put away, he becomes thus receptive more and more perpetually.

Swedenborg teaches that the Lord foredooms none to hell, condemns none, and punishes none; that his divine grace is constantly with all, aiding those on earth who strive to cooperate with him, sustaining and leading forward angels in heaven, and endeavoring to preserve the devils from the evils which they love and seek; but that he always perfectly regards and preserves the free will of every one, giving to every one the utmost aid that will leave him at liberty to turn himself either to heaven or to hell, and to no one more. Salvation, according to Swedenborg, is not salvation from punishment, but salvation from sinfulness. They who cooperate with the Lord, and confirm in themselves a principle of good, in the other life become angels, and associate with angels; and their association constitutes heaven. They who resist the divine grace, and confirm in themselves a principle of self-love, which is the root of all evil, become devils; and their association constitutes hell. Both in heaven and in hell there are many societies, each influenced by some ruling principle of good or of evil, like seeking like, both in general and in particular. None go into the other life entirely good or evil: while here, the good and evil are permitted to endure the conflicts of opposing influences within them, that the good may

thereby be made better, and the evil good; but after death, when no further radical change can take place, the ruling principle of every one is made manifest, and the whole character conformed to it. This final change is accomplished by degrees; and while it is going on, deceased men are neither angels nor devils, but are spoken of by Swedenborg as not in heaven nor hell, but in "the world of spirits;" and, in the writings of Swedenborg, spirits are thus distinguished from angels and devils.

With regard to the resurrection, Swedenborg teaches that it is not a resurrection of the natural body, but of the spiritual body from the natural; and that this occurs generally about the third day after apparent death, when the flesh becomes rigid, and all vital warmth and motion cease. According to him, the spiritual body forms the natural body, and, while within it, uses it as an instrument. Thus the natural eye sees only because the spiritual eye sees natural things through it, the sense strictly residing in the spiritual organ; and so of the other senses. Hence, when the spiritual body rises, it finds itself in perfect possession of the senses and organs, and the man is still perfectly a man. So the spiritual world forms the natural world, and all things which exist naturally in this natural world, are spiritually in the spiritual world. There, spiritual things affect the spiritual organs and senses of men, as natural things affect their natural organs and senses here.

Hence, says Swedenborg, many who die do not know, upon their awaking, that they are in another world. They who, in this life, have their spiritual senses opened, as Swedenborg says was the case with himself, see plainly spiritual persons and things, as did the prophets in their visions. From this circumstance, say the Swedenborgians, connected with their belief in the active and constant influence of disembodied spirits upon men in the body, has arisen the common notion of their believing in a perpetual intercourse between the living and the dead. Spiritual things have not, however, a similar permanence and independent existence with natural things. Swedenborg rather represents them as appearances changing with the states of those about whom they are; existing from their relation to them, and exactly reflecting and manifesting their affections and thoughts.

From the principle that natural things correspond to spiritual things, and represent them, comes the doctrine of correspondences, according to which Swedenborg explains the spiritual senses of the Word; that is, the senses in which the Bible is read by those in the spiritual world. He teaches that this spiritual sense is within the literal, as the spiritual body within the natural, or as the soul within the body; that it is in every word and letter of the literal sense, which every where exists from it, and on account of it, and derives from it all its power and use.

Swedenborg considers the New Jerusalem, foretold in the Apocalypse, to be a church now about to be established, in which will be known the true nature of God and of man, of the Word, of heaven, and of hell; concerning all which subjects error and igno-

rance now prevail ; and in which church this knowledge will bear its proper fruits ; love to the Lord and to one's neighbor, and purity of life. (*See Appendix, Note U.*)

TRINITARIANS,

Are those who believe the ineffable mystery of **THREE DISTINCT PERSONS IN ONE UNDIVIDED GODHEAD—THE FATHER, THE SON, AND THE HOLY GHOST.** See Deut. 6 : 4. 2 Kings 19 : 15. Ps. 19 : 1.—83 : 18.—139 : 7. Isa. 6 : 3, 9.—9 : 6.—11 : 3.—14 : 5, 23, 25. Jer. 17 : 10.—23 : 6. Ezek. 8 : 1, 3. Matt. 3 : 16, 17.—9 : 6.—18 : 20.—23 : 19. Luke 1 : 76.—24 : 25. John 1 : 1.—2 : 1.—5 : 19, 23.—10 : 30.—16 : 10, 15. Acts 5 : 4.—28 : 23, 25. Rom. 1 : 5.—9 : 5.—14 : 12, 19. 1 Cor. 2 : 10.—8 : 6. 2 Cor. 13 : 14. Phil. 2 : 5, 6, 7, &c.—3 : 21. Heb. 1 : 3, 6, 10, 11, 12.—9 : 14.—13 : 8. 1 John, 5 : 7, 20. Rev. 1 : 4, 5, 6, 8.—3 : 14.—5 : 13, &c.

"The excellent and learned Stillingfleet, in the preface to his *Vindication of the Doctrine of the Trinity*, says, "Since both sides yield that the matter they dispute about, is above their reach, the wisest course they can take is, to assert and defend *what is revealed* and not to be *peremptory* and quarrelsome about that which is acknowledged to be above our comprehension ; I mean as to the *manner* how the *three persons* partake of the *divine nature*."

TUNKERS,

A denomination of Seventh-day Baptists, which took its rise in the year 1724. It was founded by a German, who, weary of the world, retired to an agreeable solitude, within sixty miles of Philadelphia, for the more free exercise of religious contemplation. Curiosity attracted followers ; and his simple and engaging manners made them proselytes. They soon settled a little colony, called Ephrata, in allusion to the Hebrews, who used to sing psalms on the border of the river Euphrates. This denomination seem to have obtained their name from their baptizing their new converts by plunging. They are also called Tumblers, from the manner, in which they perform baptism, which is by putting the person, while kneeling, head first, under water, so as to resemble the motion of the body in the action of tumbling. They use the trine immersion, with laying on the hands and prayer, even when the person baptized is in the water. Their habit seems to be peculiar to themselves, consisting of a long tunic or coat, reaching down to their heels, with a sash or girdle round the waist, and a cap or hood hanging from the shoulders. They do not shave the head or beard.

The men and women have separate habitations, and distinct governments. For these purposes they erected two large wooden

buildings; one of which is occupied by the brethren; the other, by the sisters of the society; and in each of them there is a banqueting-room, and an apartment for public worship; for the brethren and sisters do not meet together even at their devotions.

They used to live chiefly upon roots and other vegetables; the rules of their society not allowing them flesh, except upon particular occasions, when they hold, what they call, a love-feast; at which time, the brethren and sisters dine together in a large apartment, and eat mutton, but no other meat. In each of their little cells they have a bench fixed, to serve the purpose of a bed, and a small block of wood for a pillow. They allow of marriages, but consider celibacy as a virtue.

The principal tenet of the Tunkers appears to be this: That future happiness is only to be obtained by penance and outward mortifications in this life; and that, as Jesus Christ, by his meritorious sufferings, became the Redeemer of mankind in general, so each individual of the human race, by a life of abstinence and restraint, may work out his own salvation. Nay, they go so far, as to admit of works of supererogation; and declare, that a man may do much more than he is in justice or equity obliged to do; and that his superabundant works may, therefore, be applied to the salvation of others.

This denomination deny the eternity of future punishments; and believe that the dead have the gospel preached to them by our Saviour; and that the souls of the just are employed to preach the gospel to those who have had no revelation in this life. They suppose the Jewish Sabbath, sabbatical year, and year of jubilee, are typical of certain periods after the general judgment, in which the souls of those, who are not then admitted into happiness, are purified from their corruption. If any within those smaller periods, are so far humbled, as to acknowledge the perfections of God, and to own Christ as their only Saviour, they are received to felicity; while those, who continue obstinate, are reserved in torments, until the grand period, typified by the jubilee, arrives, in which all shall be made happy in the endless fruition of the Deity.

They also deny the imputation of Adam's sin to his posterity. They disclaim violence even in cases of self-defence, and suffer themselves to be defrauded, or wronged, rather than go to law.

Their church government and discipline are the same with other Baptists, except that every brother is allowed to speak in the congregation; and their best speaker is usually ordained to be the minister. They have deacons and deaconesses from among their ancient widows and exhorters, who are all licensed to use their gifts statedly.

The Tunkers have about fifty societies in Pennsylvania, and the Western States. They are not so rigid in their dress and manner of life as formerly; still they retain the faith of their fathers, and lead lives of great industry, frugality and purity.

UNITARIANS.

This class of Christians are those who believe there is but one God, and one object of religious worship, and that this one God is the Father only, and not a trinity of persons, consisting of Father, Son and Holy Ghost. The Unitarians are opposed to the trinitarian theology, and are, therefore, called Anti-Trinitarians. On the subject of the nature and divinity of Christ, they believe that Christ descended to this earth, from a state of pre-existent dignity ; that he was, in the beginning, with God, and that by him God made the world ; and that, by a humiliation of himself, which has no parallel, and by which he has exhibited an example of benevolence, that passes knowledge, he took on him flesh and blood, and passed through human life, enduring all its sorrows, in order to bless and save a sinful race.

They receive him as the Mediator between God and man, the commissioned Delegate of Heaven, on whom was poured the Spirit without measure, and believe that he delivered himself up to death, that he might bring life and immortality to light, and by the influence of this doctrine upon their hearts, and his own sacrifice of life in proclaiming it, he might redeem men from iniquity, and purify unto himself a peculiar people zealous of good works.

They believe that no human being will be excluded from salvation, except through his own fault ; and every truly virtuous man, from the beginning to the end of time, let his country or religion be what it will, is made sure of being raised from death, and being made happy forever. In all this, the Supreme Deity is to be considered as the first cause, and Christ as his gift to fallen man, and as acting under that eternal and self-existent Being, compared with whom, no other being is either great or good, and *of whom, and through whom, and to whom, are all things.*

They believe that the history of our Saviour, as given in the New Testament, and the events of his life and ministry, answer best to the opinion of the superiority of his nature. Of this kind are, his introduction into the world by a miraculous conception : the annunciations from heaven, at his baptism and transfiguration, proclaiming him the Son of God, and ordering all to hear him : his giving himself out, as come from God, to shed his blood for the remission of sins : his perfect innocence, and sinless example : the wisdom, by which *he spake as never man spake* : his knowledge of the hearts of men : his intimations, that he was greater than Abraham, Moses, David, or even angels : those miraculous powers, by which, with a command over nature, like that, which first produced it, he ordered tempests to cease, and gave eyes to the blind, limbs to the maimed, reason to the frantic, health to the sick, and life to the dead : his surrender of himself to the enemies, who took away his life, after demonstrating, that it was his own consent gave them their power over him : the signs, which accompanied his sufferings and death : his resurrection from the dead, and triumphant ascen-

sion into heaven. See John 1: 1, 3, 10, 14.—3: 13.—6: 61.—8: 58.—17: 5. 2 Cor. 8: 9. Phil. 2: 5. Col. 1: 16. Heb. 1: 2.

There is another class of liberal Christians, who, whilst they reject the distinction of three persons in God, are yet unable to pass a definite judgment on the various systems, which prevail, as to the nature and rank of Jesus Christ. They are met by difficulties on every side, and generally rest in the conclusion, that *He*, whom God has appointed to be our Saviour, must be precisely adapted to his work, and that acceptable faith consists in regarding and following him as our Lord, Teacher, and Saviour; without deciding on his nature or rank in the universe.

There is another class, who believe the simple humanity of Jesus Christ; but these form a small proportion of the great body of Unitarians in the United States. (*See Appendix, Note V.*)

UNIVERSALISTS.

The grand distinguishing characteristic of this class of Christians is their belief in the final holiness and happiness of the whole human family. Some of them believe that all punishment for sin is endured in the present state of existence, while others believe it extends into the future life; but all agree that it is administered in a spirit of kindness, is intended for the good of those who experience it, and that it will finally terminate, and be succeeded by a state of perfect and endless holiness and happiness.

Doctrine.—The following is the "Profession of Belief," adopted by the General Convention of Universalists in the United States, at the session holden in 1803: it has never been altered, and it is perfectly satisfactory to the denomination.

"ART. I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

"ART. II. We believe that there is one God, whose nature is love; revealed in one Lord Jesus Christ, by one Holy Spirit of grace; who will finally restore the whole family of mankind to holiness and happiness.

"ART. III. We believe that holiness and true happiness are inseparably connected; and that believers ought to be careful to maintain order, and practise good works; for these things are good and profitable unto men."

History.—Universalists claim that the salvation of all men was taught by Jesus Christ and his apostles. It was also taught and defended by several of the most eminent Christian fathers: such as Clemens Alexandrinus, Origen, &c. In the third and fourth centuries, this doctrine prevailed extensively, and for aught which appears to the contrary, was then accounted orthodox. It was at length condemned, however, by the fifth general council, A. D. 553; after which, we find few traces of it through the dark ages so called.

It revived at the period of the Reformation, and since that time has found many able and fearless advocates: in Switzerland, Peti-

pierre and Lavater; in Germany, Seigvolk, Everhard, Steinbart and Semler; in Scotland, Purves, Douglass, and T. S. Smith; in England, Coppin, Jeremy White, Dr. H. More, Dr. T. Burnet, Whiston, Hartley, bishop Newton, Stonehouse, Barbauld, Lindsey, Priestley, Belsham, Carpenter, Relly, Vidler, Scarlett, and many others.

At the present day, Universalism prevails, more extensively than elsewhere, in England, Germany, and the United States.

In England, the Unitarian divines, generally, believe in the final salvation of all men. Dr. Lant Carpenter says, "Most of us, however, believe that a period will come to each individual, when punishment shall have done its work, when the awful sufferings with which the gospel threatens the impenitent and disobedient will have humbled the stubborn, purified the polluted, and eradicated malignity, impiety, hypocrisy, and every evil disposition; that a period will come, (which it may be the unspeakable bliss of those who enter the joy of their Lord to accelerate, which, at least, it will be their delight to anticipate,) when he who 'must reign till he hath put *all enemies* under his feet,' 'shall have put down all rule, and all authority, and power.' 'The *LAST ENEMY*, death, shall be *DESTROYED*.' 'Every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father,' 'who wills that all men should be saved, and come to the knowledge of the truth,' that truth which sanctifies the heart, that knowledge which is life eternal; and God shall be *ALL IN ALL*."

In Germany, nearly every theologian is a believer in the final salvation of all men. Speaking of Professor Tholuck, Professor Sears says, "The most painful disclosures remain yet to be made. This distinguished and excellent man, in common with the *great majority of the evangelical divines*, of Germany, though he professes to have serious doubts, and is cautious in avowing the sentiment, believes that all men and fallen spirits will finally be saved." Mr. Dwight, in his recent publication, says: "The doctrine of the eternity of future punishments is almost universally rejected. I have seen but one person in Germany who believed it, and but one other whose mind was wavering on this subject." Universalism may, therefore, be considered the prevailing religion in Germany.

In the United States, Universalism was little known until about the middle of the last century; and afterwards it found but few advocates during several years. Dr. George de Benneville, of Germantown, Penn., Rev. Richard Clarke, of Charleston, S. C., and Jonathan Mayhew, D. D., of Boston, were, perhaps, the only individuals who publicly preached the doctrine before the arrival of Rev. John Murray, in 1770. Mr. Murray labored almost alone, until 1780, when Rev. Elhanan Winchester, a popular Baptist preacher, embraced Universalism, though on different principles. About ten years afterwards, Rev. Hosea Ballou embraced the same doctrine, but on principles different from those advocated by Mr. Murray or Mr. Winchester. To the efforts of these three men is to be attributed much of the success which attended the denomination in its

infancy. Although they differed widely from each other in their views of punishment, yet they labored together in harmony and love, for the advancement of the cause which was dear to all their hearts. The seed which they sowed has since produced an abundant harvest.

The ministry of the Universalist denomination in the United States, hitherto, has been provided for, not so much by the means of schools, as by the unaided, but irresistible influence of the gospel of Christ. This has furnished the denomination with its most successful preachers. It has turned them from other sects and doctrines, and brought them out from forests and fields, and from secular pursuits of almost every kind, and driven them, with inadequate literary preparation, to the work of disseminating the truth. This state of things has been unavoidable, and the effect of it is visible. It has made the ministry of the Universalist denomination very different from that of any other sect in the country; studious of the Scriptures, confident in the truth of their distinguishing doctrine, zealous, firm, industrious; depending more on the truths communicated for their success, than on the manner in which they were stated. It has had the effect also to give the ministry a polemic character; the natural result of unwavering faith in the doctrine believed, and of an introduction into the desk without scholastic training. But the attention of the denomination in various parts of the country, has of late been turned to the education of the ministry; and conventions and associations have adopted resolves, requiring candidates to pass examinations in certain branches of literature. The same motives have governed many in their effort to establish literary and theological institutions. The desire to have the ministry respectable for literary acquirements is universal.

A few years since, a small number separated from the denomination, and adopted the appellation of Restorationists. To prevent misapprehension, it may be repeated, that although a few have thus seceded, yet a difference of opinion in regard to the duration of punishment has not disturbed the harmony of the denomination generally, nor is it regarded as sufficient cause for breach of fellowship, or alienation of heart and affection.

The Universalists, quote the following texts of Scripture, among others, in support of their sentiments. See Gen. 22: 18. Ps. 22: 27.—86: 9. Isa. 25: 6, 7, 8.—45: 23, 24. Jer. 31: 33, 34. Lam. 3: 31—33. John 12: 32. Acts 3: 21. Rom. 5: 18, 21.—8: 38, 39.—11: 25—36. 1 Cor. 15: 22—28 and 51—57. 2 Cor. 5: 18, 19. Gal. 3: 8. Eph. 1: 9, 10. Phil. 2: 9—11. Col. 1: 19, 20. 1 Tim 2: 1—6. Heb. 8: 10, 11. Rev. 5: 13.—21: 3, 4. (*See Appendix, Note W. Also Restorationists.*)

WHIPPERS.

This denomination sprang up in Italy, in the thirteenth century, and was thence propagated through almost all the countries of Europe. The society that embraced this new discipline, ran in multitudes, composed of persons of both sexes, and all ranks and ages,

through the public streets, with whips in their hands, lashing their naked bodies with the most astonishing severity, with a view to obtain the divine mercy for themselves and others, by their voluntary mortification and penance. This sect made their appearance anew in the fourteenth century, and taught, among other things, that flagellation was of equal virtue with baptism and other sacraments; that the forgiveness of all sins was to be obtained by it from God, without the merit of Jesus Christ; that the old law of Christ was soon to be abolished; and that a new law, enjoining the baptism of blood, to be administered by whipping, was to be substituted in its place.

A new denomination of Whippers arose in the fifteen century, who rejected the sacraments and every branch of external worship, and placed their only hopes of salvation in *faith* and *flagellation*.

WILKINSONIANS,

The followers of Jemima Wilkinson, who was born in Cumberland, R. I. In 1776, she asserted that she was taken sick, and actually died, and that her soul went to heaven. Soon after, her body was reanimated with the spirit and power of Christ, upon which she set up as a public teacher; and declared she had an immediate revelation for all she delivered, and was arrived to a state of absolute perfection. It is also said, she pretended to foretell future events, to discern the secrets of the heart, and to have the power of healing diseases: and if any person who had made application to her was not healed, she attributed it to his want of faith. She asserted that those who refused to believe these exalted things concerning her, will be in the state of the unbelieving Jews, who rejected the counsel of God against themselves; and she told her hearers that was the eleventh hour, and the last call of mercy that ever should be granted them: for she heard an inquiry in heaven, saying, "Who will go and preach to a dying world?" or words to that import; and she said she answered, "Here am I—send me;" and that she left the realms of light and glory, and the company of the heavenly host, who are continually praising and worshipping God, in order to descend upon earth, and pass through many sufferings and trials for the happiness of mankind. She assumed the title of the universal friend of mankind.

Jemima made some converts in Rhode Island and New York, and died in 1819. She is said to have been a very beautiful, but artful woman.

APPENDIX.

ANTINOMIANS.

As we have given the sentiments of the ancient *Bereans*, *Pelagians* and *Sabellians*, we think it proper to notice those of Agricola, an eminent doctor in the Lutheran church, who flourished about the middle of the sixteenth century. The word *Antinomian* is derived from two Greek words, signifying *against law*.

It will be observed that the above names are used to denote sentiments or opinions, rather than sects or denominations.

The principal doctrines of the Antinomians, together with a short specimen of the arguments made use of in their defence, are comprehended in the following summary :

I. That the law ought not to be proposed to the people as a rule of manners, nor used in the church as a means of instruction ; and that the gospel alone was to be inculcated and explained, both in the churches and in the schools of learning.

For the Scriptures declare, that Christ is not the law-giver ; as it is said, "The law was given by Moses ; but grace and truth came by Jesus Christ." Therefore, the ministers of the *gospel* ought not to teach the *law*. Christians are not ruled by the law, but by the spirit of regeneration ; according as it is said, "Ye are not under the law, but under grace." Therefore the law ought not to be taught in the church of Christ.

II. That the justification of sinners is an immanent and eternal act of God, not only preceding all acts of sin, but the existence of the sinner himself.

For nothing new can arise in God ; on which account he calls things that are not as though they were ; and the apostle saith, "Who hath blessed us with all spiritual blessings in heavenly places, in Christ Jesus, before the foundation of the world." Besides, Christ was set up from everlasting, not only as the head of the church, but as the surety of his people ; by virtue of which engagement, the Father decreed never to impute unto them their sins. See 2 Cor. 5: 19.

III. That justification by faith is no more than a manifestation to us of what was done before we had a being.

For it is thus expressed, in Heb. 11: 1, "Now faith is the substance of things hoped for, the evidence of things not seen." We are justified only by Christ ; but by faith we perceive it, and by faith rejoice in it, as we apprehend it to be our own.

IV. That men ought not to doubt of their faith, nor question whether they believe in Christ.

For we are commanded to "draw near in full assurance of faith," Heb. 10: 22. "He that believeth on the Son of God, hath the witness in himself," 2 John 5: 10; i. e. he has as much evidence as can be desired.

V. That God sees no sin in believers; and they are not bound to confess sin, mourn for it, or pray that it may be forgiven.

For God has declared, Heb. 10: 17, "Their sins and iniquities I will remember no more." And in Jer. 50: 20, "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them, whom I reserve."

VI. That God is not angry with the elect, nor doth he punish them for their sins.

For Christ has made ample satisfaction for their sins. See Isa. 53: 5, "He was wounded for our transgressions, he was bruised for our iniquities," &c. And to inflict punishment once upon the surety, and again upon the believer, is contrary to the justice of God, as well as derogatory to the satisfaction of Christ.

VII. That by God's laying our iniquities upon Christ, he became as completely sinful as we, and we as completely righteous as Christ.

For Christ represents our persons to the Father; and we represent the person of Christ to him. The loveliness of Christ is transferred to us. On the other hand, all that is hateful in our nature is put upon Christ, who was forsaken by the Father for a time. See 2 Cor. 5: 21, "He was made sin for us, who knew no sin; that we might be made the righteousness of God in him."

VIII. That believers need not fear either their own sins or the sins of others, since neither can do them any injury.

See Rom. 8: 33, 34, "Who shall lay any thing to the charge of God's elect?" &c. The apostle does not say, that they never transgress; but triumphs in the thought, that no curse can be executed against them.

IX. That the new covenant is not made properly with us, but with Christ for us; and that this covenant is all of it a promise, having no conditions for us to perform; for faith, repentance, and obedience, are not conditions on our part, but Christ's; and he repented, believed, and obeyed for us.

For the covenant is so expressed, that the performance lies upon the Deity himself. "For this is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." Heb. 8: 10.

X. That sanctification is not a proper evidence of justification.

For those, who endeavor to evidence their justification by their sanctification, are looking to their own attainments, and not to Christ's righteousness, for hopes of salvation.

NOTE A.—ATHEISTS.

We make the following extracts to convey a faint idea of the infinite contrivance, wisdom, harmony and magnitude of the works of an INTELLIGENT, ALMIGHTY POWER; and to show how feeble are all human attempts, however imaginative or eloquent, to describe the duration of eternity.

“He who through vast immensity can pierce,
See worlds on worlds compose one universe;
Observe how system into system runs,
What other planets circle other suns;
What varied beings people every star,
May tell why God has made us as we are.” POPE.

“Some astronomers have computed that there are no less than 75,000,000 of suns in this universe. The fixed stars are all suns, having, like our sun, numerous planets revolving round them. The Solar System, or that to which we belong, has about 30 planets, primary and secondary, belonging to it. The circular field of space which it occupies is in diameter 3,600,000,000 of miles, and that which it controls much greater. That sun which is nearest neighbor to ours, is called Sirius, distant from our sun twenty-two billions of miles! Now, if all the fixed stars are as distant from each other as Sirius is from our sun; or if our solar system be the average magnitude of all the systems of the 75,000,000 of suns, what imagination can grasp the IMMENSITY OF CREATION! Every sun of the 75,000,000, controls a field of space about 10,000,000,000 of miles in diameter. Who can survey a plantation containing 75,000,000 of circular fields, each ten billions of miles in diameter! Such, however, is one of the plantations of Him, ‘who has measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, weighed the mountains in scales, and the hills in a balance.’”

Millennial Harbinger.

“I avail myself,” says the eloquent Saurin, “of whatever I can conceive most long and durable. I heap imagination on imagination, conjecture upon conjecture. First, I consider those long lives, which all wish and few obtain. I observe those old men, who live four or five generations, and who alone make the history of an age: I do more; I turn to ancient chronicles, I go back to patriarchal age; and consider life as extending through a thousand years, and I say to myself, all this is not eternity; all this is but a point compared with eternity. Having represented to myself real objects, I form ideas of imaginary ones. I go from our age to the time of publishing the gospel; thence to the publication of the law; from the law to the flood; from the flood to the creation. I join this epoch to the present time, and imagine Adam still living. Had Adam lived till this time in fire on a rock, what idea must we form of his condition? At what price would we agree to expose our-

selves to misery so great? What imperial glory would appear so glorious were it to be followed by such wo? Yet this is not eternity; all this is nothing compared with eternity. I go farther still. I proceed from imagination to imagination; from one supposition to another. I take the greatest number of years that can be imagined. I form all these into fixed numbers, and stay my imagination. After this, I suppose God to create a world like this which we inhabit; I suppose him creating it by forming one atom after another, and employing in the production of each atom the time fixed in my calculation just now mentioned. What numberless ages would such an arrangement require? Finally, I suppose him to dissolve and annihilate the whole, and observe the same method in this desolation, as he observed in the creation and disposition of the whole. What an immense duration would be consumed! All this is but a speck compared to ETERNITY!"

NOTE B.—BAPTISTS.

There are some interesting facts connected with the history of the Baptists in America. In 1631, the Rev. Roger Williams, who had been a clergyman of the Church of England, but, disliking its formalities, seceded and ranged himself with the Nonconformists, fled to America from the persecutions which then raged in England. The great principles of civil and religious liberty were not then understood in the Western world, and as Mr. Williams was a man of intrepid firmness in advocating those principles, we are not surprised at the excitement and opposition which his doctrines awakened. He settled first in Boston, New England, the magistracy of which condemned his opinions, and subsequently sentenced him to banishment. Under that cruel act of legislation he was driven from his family, in the midst of winter, to seek for refuge among the wild Indians. After great sufferings, having conciliated the Indians, he commenced the formation of a colony, to which he gave the name of *Providence*, situate in Rhode Island, a name which it still bears.

Thus he became the founder of a new order of things. Several of his friends afterwards joined him, and in that infant settlement he sustained the two-fold character of Minister and Lawgiver. He formed a constitution on the broad principle of civil and religious liberty, and thus became the first ruler that recognised equal rights. Nearly a century and a half after that, when the Americans achieved their independence, thirteen of the States united in forming a government for themselves, and adopted that principle; thus America became, what the little colony of Providence had been before, a refuge for the persecuted for conscience sake. It has been well observed that the millions in both hemispheres who are now rejoicing in the triumph of liberal principles, should unite in erecting a monument to perpetuate the memory of Roger Williams, the first Governor who held liberty of conscience, as well as of person, to be the birth-right of man.

In the year 1639, Mr. Williams formed the *first* Baptist Church in America, at Providence. Throughout succeeding years, few changes comparatively were experienced in the movements of the Baptist denomination on this vast continent. Baptist Churches multiplied exceedingly, until they assumed a leading attitude among the religious communities of America. They have amply provided for an efficient and learned ministry, and the extraordinary revivals with which they have been frequently favored, invest them with a moral strength and glory which cannot be contemplated but with astonishment and admiration.

The following TABLE, from Allen's "Triennial Baptist Register," for 1836, exhibits the statistics of the Regular Baptists in the United States, in a perspicuous light:

STATES.	Associa- tions.	Churches.	Minis- ters.	Licen- tiates.	Baptisms.	Members.
Maine,	10	237	149	28	643	15,965
New Hampshire,	6	93	63	22	1,110	7,885
Vermont,	9	133	91	14	855	10,352
Massachusetts, .	11	189	170	62	1,105	21,396
Rhode Island, ..	1	33	22	2	218	5,003
Connecticut, ...	6	98	80	17	683	10,774
New York,	38	648	531	136	4,304	68,231
New Jersey, ...	3	67	64	8	593	6,426
Pennsylvania, ..	12	200	115	34	1,001	13,750
Delaware,	1	8	3		4	378
Maryland,	2	36	23		93	1,460
District of Col. .		4	2		6	492
Virginia,	25	484	238	50	3,483	59,470
North Carolina, .	25	425	177	45	1,391	26,299
South Carolina, .	14	336	158	55	1,985	33,486
Georgia,	23	572	236	69	2,370	42,949
Alabama,	16	333	157	31	607	15,630
Mississippi,	8	122	48	8	136	4,287
Louisiana,	2	11	7	4		370
Arkansas,	2	23	16	1	17	592
Tennessee,	27	514	266	53	1,240	27,245
Kentucky,	34	524	195	36	1,314	35,570
Ohio,	26	363	199	20	952	14,290
Indiana,	24	358	162	40	357	13,058
Illinois,	21	250	150	22	259	7,112
Missouri,	16	6	99	30	454	7,831
Michigan,	3	252	28	3	44	1,000
<i>Total in 1835,</i>	365	6,319	3,449	790	25,224	452,001
<i>Total in 1834,</i>	322	5,888	3,110	701	24,386	424,985
<i>Increase,</i>	43	431	339	89	838	27,716

The Regular Baptists in the United States, have six Colleges, and twenty-eight Theological Institutions, Academies, Seminaries; Manual Labor, and other Schools. Their number of foreign missions, is 23; stations, 34; 132 missionaries, 21 churches; 28 schools, with about 1000 scholars. These missionary establishments are principally in Asia, and among the Indians, in North America.

In 1835, the Baptist General Tract Society distributed more than seven millions of pages; for which, and other benevolent objects, \$87,348 were expended.

In UPPER CANADA, there are four associations of Regular Baptists, 49 churches, 46 ministers, and 2515 members. In NOVA SCOTIA, there is one Association, 33 churches, 29 ministers, and 4610 members. In NEW BRUNSWICK, one Association, 22 churches, 15 ministers.

In England, Wales, Scotland and Ireland, there are about 920 Baptist Churches, and 120,000 members. The number of Baptist communicants, in all parts of the world, is estimated at 700,000. That part of the population of the United States, who have manifested a preference to the Baptist sentiments, is estimated at about four millions.

Among the popular and valuable weekly publications of the Baptist denomination, in the United States, we can only mention *Zion's Advocate*, Portland, Me.; *New Hampshire Baptist Register*, Concord, N. H.; *Vermont Telegraph*, Brandon, Vt.; *Christian Watchman*, Boston, Ms.; *Christian Secretary*, Hartford, Ct.; *American Baptist*, New York; *Baptist Register*, Utica, N. Y.; *The Witness*, Pittsburg, Pa.; *Religious Herald*, Richmond, Va.; *Southern Baptist*, Charleston, S. C.; *Cross and Baptist Journal*, Cincinnati, Ohio; *Baptist Banner*, Shelbyville, Ky.; and *Pioneer*, Upper Alton, Il.

NOTE C.—CALVINISTS.

The following TABLE shows the number of Calvinistic Churches, &c. in the New England States: Besides these, there are many others not belonging to any Conference or Association, and which cannot be enumerated. There is a large number of Congregational Calvinistic Churches in the State of New York; some in most of the other States and Territories, and a considerable number in the British Provinces, but their statistics cannot, at present, be given:

STATES.	Conferences.	Churches.	Ministers.	Communicants.
Maine,	9	161	119	12,370
New Hampshire, ...	11	159	142	18,982
Vermont,	12	186	144	20,575
Massachusetts,	22	323	291	46,950
Rhode Island,	1	16	16	2,100
Connecticut,	12	232	271	29,579
	<u>67</u>	<u>1077</u>	<u>983</u>	<u>130,556</u>

The Orthodox Congregationalists and Presbyterians publish a great number of periodicals. Among those that appear weekly, are: *The Christian Mirror*, Portland, Me.; *New Hampshire Observer*, Concord, N. H.; *Vermont Chronicle*, Windsor, Vt.; *Boston Recorder*, and the *New England Spectator*, Boston, Ms.; *Connecticut Observer*, Hartford, Ct.; *New York Evangelist*, and the *New York Observer*, New York; *Western Recorder*, Utica, N. Y.; *The Presbyterian*, and the *Philadelphian*, Philadelphia, Pa.; *Christian Herald*, Pittsburgh, Pa.; *Southern Religious Telegraph*, Richmond, Va.; *Charleston Observer*, Charleston, S. C.; *Millennial Trumpeter*, Nashville, Tenn. The population of the Calvinistic Congregational Churches in the United States is estimated at 1,300,000.

NOTE D.—CHRISTIAN CONNEXION.

This connexion has three religious periodicals, viz: *The Christian Palladium*, Union Mills, N. Y.; *Christian Journal*, Exeter, N. H.; and the *Christian Messenger*, Jacksonville, Ill.

NOTE E.—DISCIPLES OF CHRIST.

The Editor has been obligingly permitted to copy this article from Fessenden & Co.'s edition of *Brown's Encyclopedia of Religious Knowledge*; a splendid volume of great value, containing 1275 royal octavo pages.

The *Disciples of Christ* publish several monthly papers, among which are, the *Millennial Harbinger*, Bethany, Va.; and the *Evangelist*, Carthage, Ohio.

The *Millennial Harbinger*, edited by Alexander Campbell, contains a full developement of the rise and progress of this denomination.

NOTE F.—EPISCOPALIANS.

Although Episcopalians were found among the first settlers of nearly all the provinces, which have since formed the United States, yet the number was few in most places, compared with those of other denominations, which, as Bishop White very justly observes, may be accounted for, from the circumstance of the dissatisfaction of the Dissenters, and the contentment of Churchmen, with the ecclesiastical establishment at home.

When the revolutionary war began, there were not more than about eighty parochial clergymen of the English Church to the Northward and Eastward of Maryland, and they derived the greater part of their subsistence from the English society, for the propagation of the gospel in foreign parts. In Maryland and Virginia, the Episcopal Church was much more numerous, and had legal establishments for its support. The inconvenience of depending on the

mother church for ordination, and the want of an internal episcopacy was long and severely felt by the American Episcopalians. But their petitions for an episcopate of their own, were long resisted by their superiors in England; and their opponents in this country objected to the measure, from an apprehension that bishops from England would of course bring with them an authority which would interfere with the civil institutions of this country, and be prejudicial to the people of other communions. But after the United States became independent of Great Britain, a new difficulty arose on the part of English bishops; they could not consistently depart from their own stated forms of ordination, and these contained political tests, inconsistent for American citizens to subscribe. Dr. Lowth, then bishop of London, obtained an act of Parliament allowing him to dispense with requisitions of this sort. Before this act was passed, Dr. Seabury of Connecticut, was consecrated at Aberdeen, by the *non-juring* Bishops of Scotland, and not long after Dr. White, of Philadelphia, Dr. Provost, of New York, and Dr. Madison, of Virginia, were consecrated by the English archbishop.

The following TABLE contains the statistics of the Protestant Episcopal Church in the United States.

STATES.	Dioc's.	Bish's.	Min's.
Maine, .....	.....	.....	8
New Hampshire, ...	.....	.....	7
Vermont,	1	1	18
Massachusetts, .....	.....	.....	50
Rhode Island, .....	.....	.....	18
Connecticut,	1	1	73
New York,	1	1	205
New Jersey,	1	1	33
Pennsylvania,	1	2	86
Delaware,	1	.....	6
Maryland,	1	1	66
District of Columbia, .....	.....	.....	.....
Virginia,	1	2	68
North Carolina,	1	1	20
South Carolina,	1	1	44
Georgia,	1	.....	7
Alabama,	1	.....	7
Mississippi,	1	.....	4
Louisiana,	1	1	3
Tennessee,	1	1	11
Kentucky,	1	1	14
Ohio,	1	1	32
Indiana,	1	1	1
Illinois,	1	.....	5
Missouri, .....	.....	.....	1
Michigan,	1	.....	6
	20	16	793

Maine, New Hampshire, Massachusetts, and Rhode Island, form one Diocese, and have one Bishop. Indiana and Missouri have one Bishop. There are about as many congregations as ministers.

The Episcopal population in the United States is about 600,000. There are two Dioceses in the British Provinces; one at Quebec, with Episcopal jurisdiction in Upper and Lower Canada; and one at Halifax, with Episcopal jurisdiction in Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland, and Bermudas. In each Diocese there is a Bishop. The number of churches, clergymen and members is not known.

The following are some of the most valuable weekly publications of the Episcopalians: *The Christian Witness*, Boston, Ms.; *Churchman*, New York; *Gospel Messenger*, Auburn, N. Y.; *Episcopal Recorder*, Philadelphia, Pa.; *Gambier Observer*, Gambier, Ohio; *Church Advocate*, Lexington, Ky.

NOTE G.—FREE-WILL BAPTISTS.

The *Morning Star*, a valuable religious and miscellaneous paper, is issued weekly, at Dover, N. H. We copy the following statistical TABLE, and other information, from the *Free-Will Baptist Register*, for 1836, published by DAVID MARKS, Dover, N. H.

MEETINGS.	TIME HELD.	No. Q. Ms.	Churches.	Elders.	Licentiates.	Increase.	Pres. Num.
New Hampshire, .	2d Sat. in June, . . .	6 112	91	21	725		7528
Parsonsfield,	W. af. 3d Sat. Sept.	4 58	39	11	...		3451
Kennebec,	1st Sat. in Sept. . . .	5 98	60	21	198		4527
Penobscot,	Fr. bef. 1st Sat. June.	4 74	39	7	37		2351
Vermont,	1st Sat. in Oct.	5 83	51	12	...		3170
Holland Purchase,	Fr. bef. 1st Sun. Aug.	11 130	62	29	171		4389
Ohio,	1st Fri. in Sept. . . .	5 37	22	11	105		1124
Susquehannah, ..	3d Sat. in Sept. . . .	4 33	15	15	...		1026
Ohio River, ....	.....	2 12	4	5	36		272
Ohio and Penn. ..	.....	2 15	4	6	43		523
R. Island Q. M. . .	.....	1 17	17	4	...		1371
Dover, Vt. Q. M. .	.....	1 8	8	1	...		321
Cookstown, Pa. do.	.....	1 7	5	1	...		328
Oakland, Mi. do. .	.....	1 9	4	1	26		204
Rutland Q. M. . .	.....	1 6	2	..	...		215
G. Conf. N. C. ....	.....	2 44	36	8	...		2900
Churches not attached to any Q. M. ....		...	...	...	...		176
Total, 55|753|459|153|1219|33876							

There are several communities of Baptists, whose sentiments are similar to those of the Free-Will Baptists. The Liberty Association in Kentucky, have agreed to hold Quarterly Meetings, and have opened a correspondence with them. They report 10 churches and 324 members. Increase the past year, 39. A correspondence has been opened with the Black River Yearly Meeting, in New York and Upper Canada. By the minutes of their last session, it appears that they consider themselves one with the Free-Will Baptists. A complete union will probably be effected in the next General Conference. They number more than 50 churches, and 4000 members. There is also another Yearly Meeting, of similar standing, in New York. From a correspondence opened some months since by the "United Baptists," in Georgia, it appears that their sentiments are the same. They have 16 churches, and 1000 members. Information has been given of a considerable number of churches of this order, which have not yet been organized into Quarterly Meetings. There is great want of gospel laborers among them.

The new connexion of General Baptists in England, in 1832, numbered 114 churches, and 11,990 members. They have a flourishing Academy, a Home and a Foreign Mission Society. They have seven missionary stations in India. There is also a Society of General Baptists in Wales.

NOTE H.—FRIENDS, OR QUAKERS.

The number of Friends in the United States, is estimated at 150,000, of which about half are *Hicksites*, or followers of Elias Hicks, who died at Jericho, N. Y. in 1830, aged 76. The Friends are divided in sentiment; there are in fact two sects, denominated *Orthodox* and *Hicksites*.

Some opinion of Hicks' sentiments in regard to the Trinity, may be formed by an extract from one of his publications, (Sermons, vol. 4. pp. 288, 289.)

"He that laid down his life, and suffered his body to be crucified by the Jews, without the gates of Jerusalem, is Christ, the only Son of the most high God. But that the *outward person which suffered*, was properly the Son of God, we utterly deny. Flesh and blood cannot enter into heaven. By the analogy of reason, spirit cannot beget a material body, because the thing begotten, must be of the same nature with its father. Spirit cannot beget any thing but spirit: it cannot beget flesh and blood. '*A body has thou prepared me,*' said the son; *then the Son was not the body*, though the body was the Son's."

The Friends are found in most of the States in the Union, and some in the British Provinces. They are most numerous in Pennsylvania, a State first settled by them, under their worthy head and father, in this country, WILLIAM PENN, in 1682. Penn died in 1718, aged 78, beloved and honored by every Christian that knew *his character*.

The term *Wet-Quaker*, is applied to those who retain the Quaker faith, but adopt the manners and costume of other denominations. The celebrated Nathaniel Greene was a Wet-Quaker, as were many of the people of Rhode Island, where religious liberty first erected its standard in America.

We copy the following well-authenticated anecdote, from a respectable Boston paper:

"When the British army had possession of Philadelphia, a committee of three of the leading men of the Society of Friends had permission to go to the Head-Quarters of Gen. Washington, relative to some matters of inconvenience of some of their brethren, within Washington's command. The General listened to them with his usual courtesy and wisdom; but could not determine the business till the next day. In the mean time, he told them he would put them under the protection of an officer, of their own society; and thereupon sent for General Nathaniel Greene; and when he arrived, in full uniform, he introduced "the Friends" to each other. After a little silence, Friend James Pemberton turned slowly to General Greene, and said, "dost thou profess to be one of our persuasion?" "Oh, yes," said the General, "I was so educated." The committee looked at each other, and upon the General's sword; when one of them said, "may I ask General Greene, what part of our land thou wast born and brought up in?" "O yes," replied Greene: "I'm from RHODE ISLAND." "Oh! ho!" rejoined more than one of them. "Yes! yes! A RHODE ISLAND QUAKER! Yes! Friend Greene, we are satisfied with thy explanation, and will accept of thy kind offer." Greene betrayed a momentary flush of disconcertion, at which, it was said, Washington's countenance half smiled at the *Rhode Island Quaker*!"

NOTE I.—INDIAN RELIGIONS.

The Indians of VIRGINIA, gave the names of *Okee*, *Quioccos*, or *Kiwasa*, to the idol which they worshipped. These names might possibly be so many epithets, which they varied according to the several functions they ascribed to this deity, or the different notions they might form to themselves of it in their religious exercises, and common discourses. Moreover, they were of opinion that this idol is not one sole being, but that there were many more of the same nature, besides the tutelary gods. They gave the general name of *Quioccos* to all these genii, or beings, so that the name of *Kiwasa* might be particularly applied to the idol in question.

These savages consecrated chapels and oratories to this deity, in which the idol was often represented under a variety of shapes. They even kept some of these in the most retired parts of their houses, to whom they communicated their affairs, and consulted them upon occasion. In this case they made use of them in the quality of tutelary gods, from whom they supposed they received blessings on their families.

The sacerdotal vestment of their priests, was like a woman's petticoat plaited, which they put about their necks, and tied over the right shoulder; but they always kept one arm out to use it a occasion required. This cloak was made round at bottom, and descended no lower than the middle of the thigh; it was made o soft, well-dressed skins, with the hair outwards.

These priests shaved their heads close, the crown excepted where they left only a little tuft, that reached from the top of the forehead to the nape of the neck, and even on the top of the forehead. They here left a border of hair, which, whether it was owing to nature, or the stiffness contracted by the fat and colors with which they daubed themselves, bristled up, and came forward like the corner of a square cap.

The natives of Virginia had a great veneration for their priests and the latter endeavored to procure it, by daubing themselves al over in a very frightful manner; dressing themselves in a very odd habit, and tricking up their hair after a very whimsical manner. Every thing they said was considered as an oracle, and made a strong impression on the minds of the people; they often withdrew from society, and lived in woods or in huts, far removed from any habitation. They were difficult of access; and did not give themselves any trouble about provisions, because care was always taken to set food for them near their habitations. They were always addressed in cases of great necessity. They also acted in the quality of physicians, because of the great knowledge they were supposed to have of nature. In fine, peace or war was determined by their voice, nor was any thing of importance undertaken without first consulting them.

They had not any stated times nor fixed days, on which they celebrated their festivals, but they regulated them only by the different seasons of the year. As for instance, they celebrated one day at the arrival of their wild birds, another upon the return of the hunting season, and for the maturity of their fruits: but the greatest festival of all was at harvest time. They then spent several days in diverting themselves, and enjoyed most of their amusements, such as martial dances, and heroic songs.

After their return from war, or escaping some danger, they lighted fires, and made merry about them, each having his gourd-bottle or his little bell, in his hand. Men, women and children, often danced in a confused manner about these fires. Their devotions in general, consisted only of acclamations of joy, mixed with dances and songs; except in seasons of sorrow and affliction, when they were changed into howlings. The priests presided at this solemnity, dressed in their sacerdotal ornaments, part of which were the gourd-bottle, the petticoat abovementioned, and the serpents' or weasles' skins, the tails of which were dexterously tied upon their heads like a tiara, or triple-crown. These priests began the song, and always opened the religious exercise, to which they often added incantations, part of the mysteries of which were comprehended in the songs. The noise, the gestures, the wry faces, in a word *every thing* contributed to render these incantations terrible.

The number of missionary stations among the Indians throughout North America, is about 150. These include tribes in Labrador, Upper Canada, and the State of New York; the Cherokees, Wyandots, Choctaws, Osages, Putawatomies, Machinaws, Chickasaws, and others. The missions among them are conducted by the following Societies, viz: The American Board of Missions, American Baptist Board, Missionary Society of the Methodist Episcopal Church, Episcopal Missionary Society, Cumberland Presbyterians, and Moravians, or United Brethren. The number of missionaries in all the stations, is about 200, of assistants 317, of communicants between eight and ten thousand, and between 3000 and 4000 Indian children at the missionary schools.

Mr. McCoy, in his valuable "Annual Register, of Indian Affairs," for 1836, published at Shawanoe, in the Indian Territory, makes many important statements respecting this highly interesting people.

He says that the number of Indians North of Mexico, may be fairly estimated at 1,800,000. Mr. McCoy estimates the population of the tribes East and West of the Mississippi as follows:

Tribes East of Mississippi River.

Indians in New England and New York,	4715	Chippewas, Ottawas and Putawatomies, . . .	8000
Indians from New York, at Green Bay,	725	Putawatomies,	1400
Wyandots, in Ohio and Michigan,	623	Menominees,	4200
Miamies,	1200	Creeks,	22,668
Winnebagoes,	4591	Cherokees,	10,000
Chippewas,	6793	Chickasaws,	5429
Ottawas and Chippewas of Lake Michigan,	5300	Choctaws,	3500
		Seminolees,	2420
		Appalachicolas,	340
		Total,	81,904

Tribes West of Mississippi River.

Sioux,	27,500	Black Feet,	30,000
Iowas,	1200	Camanches,	7000
Sauks of Missouri, . . .	500	Crows,	4500
Sauks and Foxes,	6400	Arrepahas, Kiawas, &c.	1400
Assinaboines,	8000	Caddoes,	800
Crees,	3000	SNAKE and other Tribes within the Rocky Mountains,	20,000
Gros-ventres,	3000	Tribes West of Rocky Mountains,	80,000
Arrekas,	3000		
Cheyennes,	2000		
Minatarees,	1500		
Mandans,	1500		
		Total,	201,300

The above tribes, although within the territory of the U. States, are not within what is commonly called the Indian Territory.

Mr. McCoy states the names and numbers of the indigenous and emigrant tribes within the Indian Territory, so called, as follow:

Indigenous Tribes.

Osage,	5510	Pawnee,	10,000
Kauzau,	1684	Puncab,	800
Otoe and Missouri,	1600	Quapau,	450
Omaha,	1400		<u>21,440</u>

Emigrant Tribes.

Choctaw,	15,000	Shawano of Kauzau riv.	760
Cherokee,	4000	Delaware,	850
Creek,	3600	Kickapoo,	600
Seneca and Shawano of Neosho,	462	Putawatomie,	440
Wea,	225	Emigrant,	26,280
Piankasha,	119	Indigenous,	<u>21,440</u>
Peoria and Kaskaskias,	135		
Ottawa,	81		Total, 47,730

Among the population of the emigrant tribes, are included 1350 negro slaves.

Mr. McCoy estimates that of the 1,800,000 Indians, in North America, about 70,000 may be classed with civilized man; having in greater or less degrees advanced towards civilization.

By the Indian Territory is meant the country within the following limits, viz: Beginning on Red River, on the Mexican boundary and as far West of Arkansas Territory as the country is habitable thence down Red River, Eastwardly, along the Mexican boundary to Arkansas Territory; thence Northwardly, along the line of Arkansas Territory, to the State of Missouri; thence North, along its Western line, to Missouri River; thence up Missouri River to Puncab River; thence Westerly as far as the country is habitable thence Southwardly to the place of beginning.

NOTE J.—LUTHERANS.

The following TABLE, from the "Quarterly Register," gives the statistics of the Evangelical Lutheran Church, for 1834.

SYNODS.	Min's.	Licen's.	Cong's.	Commun's.
East Pennsylvania, ..	58	4	191	23,242
New York,	19	5		2,294
Ohio,	27	7	140	10,242
North Carolina,	8	2	40	1,994
Maryland,	17		48	4,756
West Pennsylvania, .	34		121	9,872
South Carolina,	8	3	27	1,752
Virginia,	7	1	24	1,976
Hartwich,	13	3	36	3,659
Total,	191	25	627	59,787

The General Synod of this Church, composed of delegates from the District Synods, meets triennially. The Lutherans have four Theological Seminaries, viz : at Hartwich, N. Y. ; Gettysburg, Pa. ; Lexington, S. C. ; and at Columbus, Ohio. The *Lutheran Observer* is published weekly, at Baltimore.

NOTE K.—METHODISTS.

The following TABLE, taken from the "Minutes of the Annual Conferences of the Methodist Episcopal Church, for the year 1835," exhibits the statistics of that denomination.

CONFERENCES.	Whites.	Col'd.	Ind's.	Total.	Trav. Pr.	Super'd.
Pittsburgh,	40155	296	....	40451	160	2
Ohio,	62686	544	217	63447	209	17
Missouri,	7948	1061	889	9898	57	2
Kentucky,	25777	5592	....	31369	101	16
Illinois,	15038	59	....	15097	61	3
Indiana,	24984	229	....	25213	71	2
Holston,	21559	2478	....	24037	60	3
Tennessee,	29794	5043	508	35345	120	...
Mississippi,	6358	2622	727	9707	49	2
Alabama,	10682	3163	....	13845	60	1
Georgia,	23648	8170	....	31818	91	12
South Carolina, .	23789	22737	....	46526	94	6
Virginia,	37145	7378	....	44523	116	10
Baltimore,	37428	13822	....	51250	155	17
Philadelphia, ...	45828	8861	....	54689	179	6
New York,	29756	469	....	30225	179	12
New England, ..	18303	361	....	18664	157	8
Maine,	15625	6	1	15632	110	11
New Hampshire,	14941	17	....	14958	136	7
Troy,	19146	64	....	19210	132	4
Oneida,	34184	79	94	34357	177	16
Genessee,	22183	84	....	22267	134	3
Total,	566,957	83,135	2436	652,528	2608	150

The population of all denominations of Methodists in the United States, exceeds 3,000,000.

This denomination publishes a number of periodicals, among which are the following weekly newspapers: *Wesleyan Journal*, Portland, Me. ; *Zion's Herald*, Boston, Ms. ; *Christian Advocate and Journal*, New York ; *Conference Journal*, Pittsburgh, Pa. ; *Christian Centinel*, Richmond, Va. ; *Western Methodist*, Nashville, Ten. ; *Western Christian Advocate*, Cincinnati, Ohio.

NOTE L.—PROTESTANT METHODISTS.

This infant Church is in a flourishing condition. It contains about 50,000 members. There is a considerable number of this sect in New England, but by far the largest portion exist in the Middle and Southern States. Its population in the United States exceeds 100,000.

The Protestant Methodists support three religious periodical publications: The *Methodist Protestant*, Baltimore, Md., and the *Olive Branch*, Boston, Ma., issued weekly; and a semi-monthly paper, at New York. Considerable efforts are making by this church, to promote the cause of education and missionary operations.

NOTE M.—MORMONITES.

Their Origin.—It appears that Mormonism had its origin in the County of Ontario, New York, in 1830. The ostensible projector was a man by the name of Joseph Smith, Jr., who pretended that he had found some golden or brass plates, like the leaves of a book, hid in a box in the earth, to which he was directed by an *angel*, in 1827; that the writing on them was in the "Reformed Egyptian language;" that he was *inspired* to interpret the writing, or engraving, by putting two smooth flat stones, which he found in the box, in a hat, and putting his face therein.

Character of Smith.—The character of Smith, the author and publisher of the Book of Mormon, is thus given by his father-in-law, Mr. Hale, of Harmony Township, Penn.

I first became acquainted with Joseph Smith, Jr., in November, 1825. He was at that time in the employ of a set of men who were called "money diggers;" and his occupation was that of seeing, or pretending to see, by means of a stone placed in his hat, and his hat closed over his face. In this way, he pretended to discover minerals and hidden treasure. His appearance at this time, was that of a careless young man, not very well educated, and very saucy and insolent to his father. Smith and his father, with several other "money diggers," boarded at my house while they were employed in digging for a mine that they supposed had been opened and worked by the Spaniards, many years since. Young Smith gave the "money diggers" great encouragement at first, but when they had arrived in digging to near the place where he had stated an immense treasure would be found, he said the enchantment was so powerful that he could not see. They then became discouraged, and soon after dispersed.

After these occurrences, young Smith made several visits at my house, and at length asked my consent to marry my daughter Emma. This I refused, and gave him my reasons for so doing; some of which were, that he was a stranger, and followed a business that I could not approve. He then left the place. Not long after this, he returned; and while I was absent from home, carried off my daughter into the State of New York, where they were

married without my approbation, or consent. After they had arrived at Palmyra, N. Y., Emma wrote to me, inquiring whether she could have her property, consisting of clothing, &c. I replied that her property was safe, and at her disposal. In a short time they returned, bringing with them a Peter Ingersol, and subsequently came to the conclusion that they would move out, and reside upon a place near my residence.

Smith stated to me, that he had given up what he called "glass-looking," and that he expected to work hard for a living, and was willing to do so. Soon after this, I was informed they had brought a wonderful book of plates down with them. I was shown a box, in which it is said they were contained, which had, to all appearance, been used as a glass box, of the common sized window glass. I was allowed to feel the weight of the box, and they gave me to understand, that the book of plates was then in the box: into which, however, I was not allowed to look. I inquired of Joseph Smith, Jr., who was to be the first that would be allowed to see the book of plates. He said, it was a young child.

After this, I became dissatisfied, and informed him, that if there was any thing in my house of that description, which I could not be allowed to see, he must take it away; if he did not, I was determined to see it. After that, the plates were said to be hid in the woods.

About this time, Martin Harris made his appearance upon the stage; and Smith began to interpret the characters or hieroglyphics, which he said were engraven upon the plates, while Harris wrote down the interpretation. It was said that Harris wrote down one hundred and sixteen pages, and lost them. Soon after this happened, Martin Harris informed me that he must have a *greater witness*, and said that he had talked with Joseph about it; Joseph informed him that he could not or durst not show him the plates, but that he, (Joseph,) would go into the woods where the book of plates was, and that after he came back, Harris should follow his track in the snow, and find the book, and examine it for himself. Harris informed me afterwards, that he followed Smith's directions, and could not find the plates, and was still dissatisfied.

The next day after this happened, I went to the house where Joseph Smith, Jr. lived, and where he and Harris were engaged in their translation of the book. Each of them had a written piece of paper which they were comparing, and some of the words were—"My servant seeketh a greater witness, but no greater witness can be given to him." There was also something said about "three that were to see the thing;" meaning, I supposed, the book of plates; and that "if the three did not go exactly according to orders, the thing would be taken from them." I inquired whose words they were, and was informed by Joseph or Emma, (I rather think it was the former,) that they were the words of Jesus Christ. I told them then, that I considered the whole of it a delusion, and advised them to abandon it. The manner in which he pretended to read and interpret, was the same as when he looked for the money

diggers, with the stone in his hat, and his hat over his face, while the book of plates was at the same time hid in the woods!

After this, Martin Harris went away, and Oliver Cowdry came and wrote for Smith, while he interpreted, as above described. This is the same Oliver Cowdry whose name may be found in the book of Mormon. Cowdry continued a scribe for Smith, until the book of Mormon was completed, as I supposed and understood.

Joseph Smith, Jr. resided near me for some time after this, and I had a good opportunity of becoming acquainted with him, and somewhat acquainted with his associates; and I conscientiously believe, from the facts I have detailed, and from many other circumstances, which I do not deem it necessary to relate, that the whole "Book of Mormon," (so called,) is a silly fabrication of falsehood and wickedness, got up for speculation, and with a design to dupe the credulous and unwary, and in order that its fabricators might live upon the spoils of those who swallowed the deception.

ISAAC HALE.

Affirmed to, and subscribed before me, March 20, 1834.

CHARLES DIMON, *Just. Peace.*

Susquehanna County, ss.

We, the subscribers, Associate Judges of the Court of Common Pleas, in and for said County, do certify that we have been for many years personally acquainted with Isaac Hale, of Harmony Township, in this County, who has attested the foregoing statement; and that he is a man of excellent moral character, and of undoubted veracity. Witness our hands,

WILLIAM THOMPSON,
DAVIS DIMOCK.

March 21, 1834.

Analysis of the Book of Mormon.—The volume contains 588 duodecimo pages, and purports to have been written at different times, and by the different authors whose names they respectively bear. The following are the names of the different Books in the order in which they occur:

- | | |
|-------------------------------------|----------------------------------|
| 1. First Book of Nephi. | 10. Book of Helaman, |
| 2. Second Book of Nephi. | 11. Book of Nephi, son of Nephi, |
| 3. Book of Jacob, brother of Nephi. | son of Helaman. |
| 4. Book of Enos, son of Jacob. | 12. Book of Nephi, son of Nephi, |
| 5. Book of Jarom, son of Enos. | one of the disciples of |
| 6. Book of Omni, son of Jarom. | Christ. |
| 7. Words of Mormon. | 13. Book of Mormon. |
| 8. Book of Mosiah. | 14. Book of Ether. |
| 9. Book of Alma. | 15. Book of Moroni. |

The Book begins with the religious adventures of one Lehi, whose wife was Sariah, and their four sons, Laman, Lemuel, Sam, and Nephi. Lehi lived in Jerusalem all his life, up to the first year of Zedekiah, King of Judah; and when the prophets appeared, foretelling the utter destruction of Jerusalem, Lehi humbled himself, and after various visions and revelations, started with his sons into the wilderness. Lehi forgot to bring with him the records of his family, and that of the Jews; but Nephi, his younger son, with much pious courage returned and succeeded in getting upon plates of brass, the records of the Jews, from the creation down to the first year of Zedekiah, King of Judah, and also the prophets, including many prophecies delivered by Jeremiah.

From the records, it appeared that this Lehi was a son of Joseph. He prevailed on one Ishmael and his family, to accompany him into the wilderness, whose daughters the sons of Lehi took for wives.

Lehi was a greater prophet than any of the Jewish prophets, and uttered all the events of the Christian era, and developed the records of Matthew, Luke and John, six hundred years before John the Baptist was born. These pilgrims travelled several days journey in some wilderness, "a South, South-east direction, along the borders of the Red Sea." A ball with pointers on it, inscribed with various intelligence, legible at proper times, was the pillar and index in passing through the wilderness for many, very many days. By their bow and arrow they lived for eight years, travelling an Easterly course from Jerusalem, until they came to a great sea. By divine revelation, Nephi constructed a ship, and although opposed by his unbelieving brethren, being greatly assisted by the Holy Spirit, he succeeded in launching her safely, and got all his tribe, with all their stock of seeds, animals, and provisions, safely aboard. They had "*a compass*," which none but Nephi knew how to manage; but the Lord had promised them a fine land, and after many perils and trials, and a long passage, they safely arrived at the land of promise. Nephi made brazen plates soon after his arrival in America, for that was the land of promise to them, and on these plates he marked their peregrinations and adventures, and all the prophecies which God gave to him concerning the future destinies of his people, and the human race.

After his father's death, his brethren rebelled against him. They finally separated in the wilderness, and became the heads of different tribes; often in the lapse of generations making incursions upon each other. The Nephites, like their father, for many generations, were good Christians, believers in the doctrines of modern theologians, and preaching baptism and other Christian usages, hundreds of years before Jesus Christ was born.

Before Nephi died, which was about fifty-five years from the flight of Lehi from Jerusalem, he had preached to his people every thing which is now preached in the State of New York, and anointed or ordained his brother Jacob, priest over his people, called the Nephites. Jacob brought up his son Enos "in the nurture and admonition of the Lord," gave him the plates, and left him succe-

sor in office over the people of Nephi. Enos says, "there came a voice to me, saying, Enos, thy sins are forgiven thee, and thou shalt be blessed." And, I sayeth, "Lord, how is it done?" And he sayeth unto me, "Because of thy faith in Christ, whom thou hast not heard, or seen." p. 143. Enos died one hundred and seventy-nine years from the era of Lehi; consequently, this happened four hundred thirty-one years before Jesus Christ was born. He was a contemporary with Nehemiah.

Enos gave the plates to Jarom, his son. In his time "they kept the law of Moses, and the Sabbath day holy to the Lord." During the priesthood and reign of Enos, there were many commotions and wars between his people and the Lamanites. Then the sharp pointed arrow, the quiver, and the dart were invented. Jarom delivered his plates to his son Omni, and gave up the ghost, two hundred thirty-eight years from the flight of Lehi. Omni died two hundred seventy-six years from the era, and gave the plates to his son Amaron, who in the year three hundred and twenty, gave them to his brother Chemish; he, to his son Abinidom; he, to his son Amaleki; and he, having no son, gave them to the just and pious King Benjamin. King Benjamin had three sons, Mosiah, Helorum and Helaman, whom he educated in all the learning of his fathers. To Mosiah he delivered up the plates of Nephi, the ball which guided them through the wilderness, and the sword of one Laban, of mighty renown. King Benjamin addressed his people from the new temple which they had erected, for they had, even then, built a temple, synagogues, and a tower, in the New World.

King Benjamin assembled the people to sacrifice according to the law, around the new temple; and he enjoined upon them, at the same time, the Christian institutions, and gave them a Patriarchal valedictory. After they had heard him speak, and had offered up their sacrifices, they fell down and prayed in the following words: "O have mercy, and apply the atoning blood of Christ, that we may receive forgiveness of our sins, and our hearts may be purified; for we believe in Jesus Christ, the Son of God, who created heaven and earth, and all things, who shall come down among the children of men. Then the Spirit of the Lord fell upon them, and they were filled with joy, having received a remission of their sins." p. 162.

King Benjamin ordered his people to take upon them the name of Christ, and in these remarkable words: "There is no other name given whereby salvation cometh; therefore, I would that you should take upon you the name of Christ, all you that have entered into the covenant with God, that ye should be obedient unto the end of your lives." p. 166. They all took upon them the name of Christ, and he having ordained them priests and teachers, and appointed his son, Mosiah, to reign in his stead, gave up the ghost four hundred seventy-six years after Lehi's escape from Jerusalem, and one hundred twenty-four years before Christ was born. Mosiah gave up the plates of brass, and all the things which he had kept, to Alma, the son of Alma, who was appointed "chief judge and high

priest," the people willing to have no king; and Mosiah died five hundred sixty-nine years from the time Lehi left Jerusalem.

In the fourteenth year of the Judges, and sixty-nine years before the birth of Jesus, they sent out missionary priests, who preached through all the tribes of the country against all vices, holding "forth the coming of the Son of God, his sufferings, death and resurrection: and that he should appear unto them after his resurrection: and this the people did hear with great joy and gladness." p. 268.

Alma's book reaches down to the end of the 39th year of the Judges. These were wonderful years; many cities were founded, many battles were fought, fortifications reared, letters written, and even in one year, a certain Hagoth built an exceeding large ship, and launched it forth into the West sea. In this embarked many of the Nephites. This same ship-builder the next year built other ships, one was lost with all its passengers and crew. p. 406.

Many prophecies were pronounced; one, that in 400 years after the coming of Christ, the Nephites would lose their religion. During the time of the Judges, many were called Christians by name, and "baptism unto repentance," was a common thing. "And it came to pass that they did appoint priests and teachers through all the land, over all the churches." p. 349. "And those who did belong to the church were faithful, yea, all those who were true believers in Christ took upon them gladly the name of Christ, or Christians, as they were called, because of their belief in Christ." p. 301. "And it came to pass, that there were many who died firmly believing that their souls were redeemed by the Lord Jesus Christ: thus they went out of the world rejoicing." p. 353. The word was preached by Helaman, Shiblon, Corianton, Amnon, and his brethren, &c.; yea, all those who had been ordained by the holy order of God, being baptized unto repentance, and sent forth to preach unto the people. p. 623. This happened in the nineteenth year of the Judges, seventy-two years before the birth of Jesus. Before this time synagogues with pulpits were built, "for the Zoramites," a sort of Episcopalians, "gathered themselves together on one day of the week, which day they called the day of the Lord." "And they had a place which was high and lifted up, which held but one man, who read prayers, the same prayers every week; and this high place was called Rameumpton, which being interpreted, is the holy stand." p. 311. The book of Helaman reacheth down to the ninetieth year of the Judges, and to the year preceding that in which the Messiah was born. During the period embraced in Helaman's narrative, many ten thousands were baptized. "And behold the holy Spirit of God did come down from heaven, and did enter into their hearts, and they were filled as with fire, and they could speak forth marvellous words." p. 421.

Masonry was invented about this time; for men began to bind themselves in secret oaths to aid one another in all things, good or evil. p. 424. Powers of loosing and binding in heaven were conferred upon Nephi, the son of Helaman, and all miraculous power,

such as the apostles possessed. One Samuel, also foretold that "Christ would be born in five years, and that the night before should be as light as day; and that the day of his death should be a day of darkness like the night." p. 445. The book of this Nephi commences with the birth of the Messiah, six hundred years from the departure of Lehi from Jerusalem. In the midst of the threats of the infidels, to slaughter the faithful, the sun set; but lo! the night was clear as mid-day, and from that period they changed their era, and counted time as we do. A star also appeared, but it is not stated how it could be seen in a night as bright as day; but it was universally seen throughout all the land, to the salvation of the pious from the threats of their enemies. The terrors of the day of his death are also stated, and in the thirty-fourth year from his nativity, after his resurrection, he descended from heaven and visited the people of Nephi. Jesus called upon them to examine his hands and his sides, as he did Thomas, though none of them had expressed a doubt. Two thousand five hundred men, women and children, one by one examined him, and then worshipped him. He commanded Nephi to baptize, and gave him the words which he was to use, viz: "Having authority given me, of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, Amen." He commissioned eleven others, who with Nephi, were his twelve American apostles, and promised himself to baptize their converts, "with fire and the Holy Spirit."

He delivers them the sermon upon the mount, and some other sayings recorded in Matthew, Mark, Luke and John. He healed all their diseases, and prayed for their children; but the things spoken were so great and marvellous, that they could not be spoken nor written.

He ordained one to administer the supper, who alone had authority to dispense it to the disciples baptized in his name. The only new commandments which were given to the American Christians on his occasional visits which were repeated, were, "Pray in your families unto the Father, always in my name, that your wives and your children may be blessed." "Meet often, and forbid no man from coming unto you when you shall meet together." p. 492.

Nephi was chief among the twelve apostles: he baptized himself, and then baptized the eleven, whose names were Timothy, Jonas, Mathoni, and Mathonihah, Kumen, Kumenonhi, Jeremiah, Shimnon, Jonas, Zedekiah, and Isaiah. They were baptized in fire and the Holy Ghost. Not a new word, however, should be written in addition to those found in the New Testament; for although he spake for several days, to these American disciples, none of the new and marvellous sayings could be uttered or written! He inspected the plates of Nephi, and only found one omission, which was, that he failed to mention the resurrection of many saints in America at the time of the tempest and earthquake. He commanded these Nephites to be called Christians.

The book of Nephi, the son of Nephi, gives, in four pages, the history of 320 years after Christ. In the thirty-sixth year, all the

inhabitants of the land were converted; there was a perfect community, and no disputations in the land for one hundred and seventy years. Three of the American apostles were never to die, and were seen four hundred years after Christ; but what has become of them no one can tell, except Cowdry, Whitmer and Harris, the three witnesses of the truth of the plates of Nephi, be these three immortal men. Towards the close of the history of Nephi, or the record Ammaron, sects, divisions and battles became frequent, and all goodness had almost left the continent in the year three hundred and twenty.

Mormon appears next in the drama, the recording angel of the whole matter, who, by the way, was a mighty general and great Christian; he commanded in one engagement, forty-two thousand men against the Lamanites. This dreadful battle was fought A. D. 330. The Lamanites took South America for themselves, and gave North America to the Nephites.

Moroni finishes what Mormon, his father, left undone, and continues the history, till A. D. 400. He pleads that no one shall disbelieve his record because of its imperfections, and declares that none who receive it will condemn it on account of its imperfections, and for not doing so, the same shall know greater things. p. 532. "He that condemneth it shall be in danger of hell fire." He laments the prevalency of free masonry in the times when his book should be dug up out of the earth, and proves that miracles will never cease; because God is the same yesterday, to day, and forever. He exhorted to "take heed that none be baptized without telling their experience, nor partake of the sacrament of Christ unworthily." p. 537.

Moroni, in the conclusion of his book of Mormon, says, if his plates had been larger, we should have written in Hebrew; but because of this difficulty, he wrote in the "Reformed Egyptian," being handed down and altered unto us according to our manner of speech. p. 538. "Condemn me not," says he, "because of mine imperfections: neither my father, because of his imperfections, neither them which have written before him; but rather give thanks unto God that he hath made manifest unto you our imperfections, that you may learn to be more wise than we have been." p. 538.

Moroni writes the book of Ether, containing an account of the people of Jared, who escaped from the building of the tower of Babel unconfounded in his language. These people of Jared, God marched before in a cloud, and directed them through the wilderness, and instructed them to build barges to cross seas; and finally they built eight barges, air tight, and were commanded to make a hole in the top to admit air, and one in the bottom to admit water, and in them were put sixteen windows of molten stone, which, when touched by the finger of Jesus, became as transparent as glass, and gave them light under "the mountain waves," and when above the water. He that touched these stones, appeared unto the brother of Jared, and said, "behold I am Jesus Christ, I am the

father and the son." Two of these stones were sealed up with the plates, and became the spectacles of Joseph Smith, Jr., according to a prediction uttered before Abraham was born. It was also foretold in the book of Ether, written by Moroni, that he that should find the plates, should have the privilege of showing the plates unto those who shall assist to bring forth this work, and unto three shall they be shown by the power of God: wherefore they shall of a surety know that these things are true. p. 548.

And the eight barges, air-tight, made like ducks, after swimming and diving three hundred and forty-four days, arrived on the coasts of the land of promise. The book of Ether relates the wars and carnage among these people. In the lapse of generations, they counted two millions of mighty men, besides women and children, slain; and finally, they were all killed but one, and he fell to the earth as if he had no life. So ends the book of Ether. p. 573.

The book of Moroni details the manner of ordaining priests and teachers, the manner of administering ordinances, and the epistles of Mormon to his son Moroni. Moroni seals up the record, A. D. 420, and assures the world that spiritual gifts shall never cease, only through unbelief. And when the plates of Nephi should be dug up out of the earth, he declares that men should ask God, the Eternal Father, in the name of Christ, "If these things are not true." "If with a sincere heart and real intent, having faith in Christ, such prayers are made, ye shall know the truth of all things." p. 586.

The testimony of the three witnesses, Oliver Cowdry, David Whitmer, and Martin Harris, asserting that they saw the plates, is as follows:

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, his brethren, and also of the people of Jared, which came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvellous in our eyes: Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found

spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. AMEN.

OLIVER COWDRY,
DAVID WHITMER,
MARTIN HARRIS.

With regard to the character of the three witnesses, above named, we have no authentic record.

The above unfinished article on Mormonism was in type when the Editor was informed that some professors of Mormonism, had, very recently, arrived in this city from the West. Application was immediately made for their creed, doctrines, sentiments or religious notions. After stating the nature of the publication to Mr. Joseph Young, of Kirtland, Ohio, an Elder of the Church, a very civil man, who appeared to represent the Mormon faith in Boston; and after exhibiting to him a copy of what had been printed, the Editor was kindly favored, in the course of three days, with the the following written statement:

“The leading principles of the religious faith of the CHURCH OF THE LATTER DAY SAINTS, vulgarly called *Mormons*.

This Church was organized on the 6th of April, 1830, in the State of New York, and its principal articles of faith are,

1. A belief in one true and living God, the creator of the heavens and the earth, and in his Son Jesus Christ, who came into this world 1800 years since, at Jerusalem; was slain, rose from the dead, ascended on high, and now sits on the right hand of the Majesty in the heavens; that through the atonement thus wrought out, all men may come to God and find acceptance; all of which they believe is revealed in the holy Scriptures.

2. That God requires all men, wherever his gospel is proclaimed, or his law known, to repent of all sins, forsake evil, and follow righteousness; that his word also requires men to be baptized, as well as to repent; and that the direct way pointed out by the Scriptures for baptism, is immersion. After which, the individual has the promise of the gift of the Holy Spirit; that this divine communication is absolutely promised unto all men, upon whom “the Lord our God shall call,” if they are obedient unto his commandments. This gift of the Holy Spirit, was anciently bestowed by the laying on of the apostle’s hands: so this church believes that those who have authority to administer in the ordinances of the gospel, have this right and authority, through prayer; and without this authority, and this gift, the church is not *now* what it *anciently* was; consequently, cannot be recognized as the true Church of Christ.

3. That God will, in the last days, gather the literal descendants of Jacob to the lands anciently possessed by their fathers ; that he will lead them as at the first, and build them as at the beginning. That he will cause his arm to be made bare in their behalf ; his glory to attend them by night and by day. That this is necessary to the fulfilment of his word, when his knowledge is to cover the earth as the waters cover the seas. And that, as men anciently saw visions, dreamed dreams, held communion with angels, and converse with the heavens, so it will be in the last days, to prepare the way for all nations, languages and tongues, to serve him in truth.

4. That the time will come when the Lord Jesus will descend from heaven, accompanied with ten thousand of his saints ; that a mighty angel will lay hold on the dragon, bind him, cast him into the pit, where he will be kept from deceiving the nations for a thousand years ; during which time, one continued round of peace will pervade every heart. And,

5. They believe in the resurrection of the body ; that all men will stand in the presence of God, and be judged according to the deeds, or works, done in this life ; that the righteous will enter into eternal rest, in the presence of God, but the wicked be cast off, to receive a just recompense of reward ; and that, to ensure eternal life, a strict obedience to all the commandments of God, must be observed, to the end."

Elder Young says, "the book of Mormon is the literal fulfilment of the 29th chapter of Isaiah's prophecy. See also 37th chapter of Ezekiel, and 12th verse of the 8th chapter of Hosea."

We have been presented with a book entitled the "Doctrine and Covenants of the Church of the *Latter Day Saints*, carefully selected from the revelations of God, and compiled by Joseph Smith, Jr., Oliver Cowdry, Sidney Rigdon, and Frederick G. Williams, presiding Elders of said Church ; published at Kirtland, Ohio, 1835." The volume contains articles on Faith, Covenants and Commandments, Priesthood and Calling, Marriage, Government, Laws, &c. It contains a great number of revelations to divers persons. We copy four of them as fair specimens of the whole.

Revelation to Oliver Cowdry, David Whitmer, and Martin Harris, June, 1829, given previous to their viewing the plates containing the book of Mormon :

1. Behold I say unto you, that you must rely upon my word, which if you do, with full purpose of heart, you shall have a view of the plates, and also the breastplate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face, and the miraculous directors which were given to Lehi while in the wilder-

ness, on the borders of the Red Sea ; and it is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old.

2. And after that you have obtained faith, and have seen them with your eyes, you shall testify of them, by the power of God ; and this you shall do that my servant, Joseph Smith, Jr., may not be destroyed, that I may bring about my righteous purposes unto the children of men, in this work. And ye shall testify that you have seen them, even as my servant Joseph Smith, Jr. has seen them, for it is by my power that he has seen them, and it is because he had faith ; and he has translated the book, even that part which I have commanded him, and as your Lord and your God liveth it is true.

3. Wherefore, you have received the same power, and the same faith, and the same gift like unto him ; and if you do these last commandments of mine, which I have given you, the gates of hell shall not prevail against you ; for my grace is sufficient for you : and you shall be lifted up at the last day. And I, Jesus Christ, your Lord and your God, have spoken it unto you, that I might bring about my righteous purposes unto the children of men. Amen.

Revelation to Joseph Smith, Jr., and Sidney Rigdon, given December, 1830.

1. Behold I say unto you, that it is not expedient in me that ye should translate any more until ye shall go to the Ohio ; and this because of the enemy and for your sakes. And again, I say unto you, that ye shall not go until ye have preached my gospel in those parts, and have strengthened up the church whithersoever it is found, and more especially in Colesville ; for behold they pray unto me in much faith.

2. And again : a commandment I give unto the church, that it is expedient in me that they should assemble together at the Ohio, against the time that my servant Oliver Cowdry shall return unto them. Behold here is wisdom, and let every man choose for himself until I come ; even so. Amen.

Revelation given March, 1832.

Verily, thus saith the Lord, unto you, my servant, Stephen Burnett, go ye, go ye, into the world, and preach the gospel to every creature that cometh under the sound of your voice, and inasmuch as you desire a companion, I will give unto you my servant Eden Smith ; wherefore, go ye and preach my gospel, whether to the North, or to the South ; to the East or to the West, it mattereth not, for ye cannot go amiss ; therefore, declare the things which ye have heard and verily believe, and know to be true. Behold this is the will of him who hath called you, your Redeemer, even Jesus Christ. Amen.

Revelation given November, 1834.

1. It is my will that my servant, Warren A. Cowdry, should be appointed and ordained a presiding high priest over my church in

the land of Freedom, and the regions round about, and should preach my everlasting gospel and lift up his voice and warn the people, not only in his own place, but in the adjoining countries, and devote his whole time in this high and holy calling which I now give unto him, seeking diligently the kingdom of heaven and its righteousness, and all things necessary shall be added thereunto; for the laborer is worthy of his hire.

2. And again, verily I say unto you, the coming of the Lord draweth nigh, and it overtaketh the world as a thief in the night; therefore, gird up your loins that you may be the children of the light, and that day shall not overtake you as a thief.

3. And again, verily I say unto you, there was joy in heaven when my servant Warren bowed to my sceptre, and separated himself from the crafts of men: therefore, blessed is my servant Warren, for I will have mercy on him, and notwithstanding the vanity of his heart, I will lift him up inasmuch as he will humble himself before me; and I will give him grace and assurance wherewith he may stand; and if he continues to be a faithful witness and a light unto the church, I have prepared a crown for him in the mansions of my father: even so. Amen.

Elder Young says that these revelations are received from Heaven by the Prophet of this church, Joseph Smith, Jr.; that they are written down by a scribe, and then delivered to those for whom they are designed.

This people first located themselves in Kirtland, Geauga County, Ohio. A party of them settled in Independence, Jackson County, Mo. whence, the people having become unfriendly towards them, they were driven away, under great sufferings and loss of property. At Kirtland, they have erected a stone temple at an expense of \$40,000. It is 80 by 60 feet on the ground, and 50 feet high. The first floor is a place of worship, with four pulpits at each end; each pulpit calculated to hold three persons. These pulpits rise behind and above one another, and are designed for the bishops, priests, teachers, and deacons, according to their rank in office.

Some of this people are found in many of the States in the Union, some in the Canadas, and some in Nova Scotia; but they are most numerous in Ohio and Missouri. The whole number in North America is probably not less than 20,000. Many of them are respectable, and possess considerable wealth.

Elder Young seems to think that revelations from heaven, and miracles wrought, are as necessary now, and as important to the salvation of the present generation, as they were to any generation in any preceding age or period. This appears to be the sum and substance of the Mormon scheme.

The *Book of Mormon*, and the *Doctrine and Covenants* of the Church of the LATTER DAY SAINTS, are in possession of the Editor, and may be inspected, either for curiosity or edification.

NOTE N.—PRESBYTERIANS.

Statistics of the Presbyterian Church in the United States.

STATES.	Synods.	Presbyteries.	Churches.	Ministers.	Licentiates.	Communicants.
New Hampshire,		1	12	19	3	2067
Massachusetts, .		1	2	15		383
New York,	5	31	691	624	64	84,407
New Jersey, ...	1	6	134	130	19	16,693
Pennsylvania, ..	2	15	420	269	34	48,353
Delaware,	1	2	28	16		2090
Maryland,		1	9	12	6	1376
District of Col. .		1	9	14	3	1134
Virginia,	1	4	117	88	20	12,485
North Carolina, .	1	3	132	69	11	10,991
South Carolina, .	1	5	126	77	13	9912
Georgia,		2	35	24	1	1796
Alabama,	1	3	52	36	6	2402
Mississippi,		1	26	12	3	679
Tennessee,	2	8	147	101	9	11,432
Kentucky,	1	5	120	61	12	8378
Ohio,	3	13	370	227	20	25,654
Indiana,	1	5	97	48	7	4339
Illinois,	1	5	52	36	1	1567
Missouri,	1	3	33	17	3	1549
Michigan,	1	3	32	19	1	1397
Totals,	23	118	2644	1914	236	249,084

The above Table is taken from the Minutes of the General Assembly for 1834. In 1835, this church had, in the above States, 24 synods; 120 presbyteries; 1973 ministers; 257 licentiates, and 274,048 communicants. The funds of this church, in 1835, for religious and charitable purposes, amounted to \$253,426.

There are some Presbyterian churches in Louisiana, Arkansas, Florida, and in the British Provinces.

The two Presbyteries in New England, are at Londonderry, N. H. and Newburyport, Ms., and are connected with the Synod at Albany, N. Y.

The population in the United States, attached to the Presbyterian form of church government, is supposed to amount to nearly two millions.

For the publications of this church, see *Calvinists*, note C.

We stated, in the body of this work, page 81, that the Presbyterians "agreed to govern themselves agreeably to the Westminster Confession of Faith," &c. We here give what we consider a summary of that Confession of Faith, and which "every person, ap-

pointed or elected a Professor in the Theological Institution in Andover, shall, on the day of his inauguration into office, publicly make and subscribe." The Creed and Declaration to be subscribed are in the following words :

"I believe that there is one and but one living and true God ; that the word of God, contained in the Scriptures of the Old and New Testament, is the only perfect rule of faith and practice ; that agreeably to those Scriptures God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth ; that in the Godhead, are three Persons, the FATHER, the SON, and the HOLY GHOST ; and that these THREE are ONE GOD, the same in substance, equal in power and glory ; that God created man, after his own image, in knowledge, righteousness, and holiness ; that the glory of God is man's chief end, and the enjoyment of God his supreme happiness ; that this enjoyment is derived solely from conformity of heart to the moral character and will of God ; that ADAM, the federal head and representative of the human race, was placed in a state of probation, and that, in consequence of his disobedience, all his descendants were constituted sinners ; that by nature every man is personally depraved, destitute of holiness, unlike and opposed to God ; and that, previously to the renewing agency of the DIVINE SPIRIT, all his moral actions are adverse to the character and glory of God ; that, being morally incapable of recovering the image of his CREATOR, which was lost in ADAM, every man is justly exposed to eternal damnation ; so that, except a man be born again, he cannot see the kingdom of God ; that God, of his mere good pleasure, from all eternity elected some to everlasting life, and that he entered into a covenant of grace, to deliver them out of this state of sin and misery by a REDEEMER ; that the only REDEEMER of the elect is the eternal SON of God, who for this purpose became man, and continues to be God and man in two distinct natures and one person forever ; that CHRIST, as our Redeemer, executeth the office of a Prophet, Priest and King ; that, agreeably to the covenant of redemption, the SON of God, and he alone, by his sufferings and death, has made atonement for the sins of all men ; that repentance, faith, and holiness are the personal requisites in the Gospel scheme of salvation ; that the righteousness of CHRIST is the only ground of a sinner's justification ; that this righteousness is received through faith ; and that this faith is the gift of God ; so that our salvation is wholly of grace ; that no means whatever can change the heart of a sinner, and make it holy ; that regeneration and sanctification are effects of the creating and renewing agency of the HOLY SPIRIT, and that supreme love to God constitutes the essential difference between saints and sinners ; that by convincing us of our sin and misery, enlightening our minds, working faith in us, and renewing our wills, the HOLY SPIRIT makes us partakers of the benefits of redemption ; and that the ordinary means, by which these benefits are communicated to us, are the word, sacraments and prayer ; that repentance unto life, faith to feed upon

Christ, love to God, and new obedience, are the appropriate qualifications for the Lord's Supper ; and that a Christian Church ought to admit no person to its holy communion, before he exhibit credible evidence of his godly sincerity ; that perseverance in holiness is the only method of making our calling and election sure ; and that the final perseverance of saints, though it is the effect of the special operation of God on their hearts, necessarily implies their own watchful diligence ; that they, who are effectually called, do in this life partake of justification, adoption, and sanctification, and the several benefits, which do either accompany or flow from them ; that the souls of believers are at their death made perfect in holiness, and do immediately pass into glory ; that their bodies, being still united to CHRIST, will at the resurrection be raised up to glory, and that the saints will be made perfectly blessed in the full enjoyment of God to all eternity ; but that the wicked will awake to shame and everlasting contempt, and with devils be plunged into the lake, that burneth with fire and brimstone forever and ever. I moreover believe that God, according to the counsel of his own will, and for his own glory, hath foreordained whatsoever comes to pass, and that all beings, actions, and events, both in the natural and moral world, are under his providential direction ; that God's decrees perfectly consist with human liberty ; God's universal agency with the agency of man ; and man's dependence with his accountability ; that man has understanding and corporeal strength to do all, that God requires of him ; so that nothing, but the sinner's aversion to holiness, prevents his salvation ; that it is the prerogative of God, to bring good out of evil, and that he will cause the wrath and rage of wicked men and devils to praise Him ; and that all the evil, which has existed, and will forever exist in the moral system, will eventually be made to promote a most important purpose under the wise and perfect administration of that ALMIGHTY BEING, who will cause all things to work for his own glory, and thus fulfil all his pleasure. And farthermore I do solemnly promise that I will open and explain the Scriptures to my Pupils with integrity and faithfulness ; that I will maintain and inculcate the Christian faith, as expressed in the Creed, by me now repeated, together with all the other doctrines and duties of our holy Religion, so far, as may appertain to my office, according to the best light, God shall give me, and in opposition, not only to Atheists and Infidels, but to Jews, Papists, Mahometans, Arians, Pelagians, Antinomians, Arminians, Socinians, Sabellians, Unitarians, and Universalists ; and to all heresies and errors, ancient and modern, which may be opposed to the Gospel of CHRIST, or hazardous to the souls of men ; that by my instruction, counsel, and example, I will endeavor to promote true Piety and Godliness ; that I will consult the good of this INSTITUTION, and the peace of the Churches of our Lord Jesus Christ on all occasions ; and that I will religiously conform to the Constitution and Laws of this SEMINARY, and to the Statutes of this Foundation."

The *Westminster Assembly* met in London, in the reign of Charles 1st, A. D. 1643. It was a synod of learned divines, assembled by order of Parliament, for the purpose of settling the government, liturgy and doctrine of the Church of England.

The Theological Institution at Andover, Mass. was founded in 1805. Its funds are about \$500,000. It has graduated, to January, 1836, 672 scholars. Anniversary, second Wednesday in September.

The Associate Presbyterians,

Have one Synod, nine presbyteries, 87 ministers, 183 congregations, and about 16,000 communicants. They are found West and South of the Hudson River.

The Reformed Presbyterians, or Covenanters,

Are located principally in Ohio. They have one General Synod, two subordinate Synods, four presbyteries, 20 ministers, 40 congregations, and about 3000 communicants.

The Associate Reformed Presbyterians,

Have a Northern, a Southern, and a Western Synod. They have 13 presbyteries, 116 ministers, 214 churches, and about 12,000 communicants. They are located principally in Pennsylvania, and the Western States.

Cumberland Presbyterians.—See page 82.

Since the body of this work was printed, we find that this church has increased in a few years, with astonishing rapidity. In the States of Kentucky, Tennessee, Alabama, Mississippi, Indiana, and Missouri, its number of churches is no less than 500; ministers, 450; number of communicants, 50,000. It has a college at Princeton, Ky. and a periodical called the *Cumberland Presbyterian*.

NOTE O.—REFORMED DUTCH CHURCH.

This church comprises one General Synod; and two particular Synods; one at New York and another at Albany. The two Synods comprise 18 classis, 192 ministers, 197 churches, 21,044 communicants, and a population of about 125,000. This denomination of Christians is found almost entirely in the first settlements in the States of New York, New Jersey and Pennsylvania. The *Christian Intelligencer*, published at New York, advocates the principles of this church.

NOTE P.—RESTORATIONISTS.

The foregoing article was prepared and kindly furnished the editor, by the Rev. Paul Dean, of Boston, a clergyman of high stand-

ing of this class of Christians. We have received a communication, of a similar import, from another distinguished clergyman of this profession.

The *Independent Messenger*, a paper published weekly at Boston, advocates the doctrine of this denomination.

NOTE Q.—ROMAN CATHOLICS.

This denomination is spread over every section of the United States, and the British Provinces. They form, it is stated, more than three-fourths of the population of the Canadas. They are also found in large numbers in the Provinces of Nova Scotia and New Brunswick. In this Union, they are most numerous in the Middle States; but in consequence of the great influx of this people into North America, and their frequent change of location, it is utterly impossible to state their numbers, in each State, with any degree of accuracy. Their number in the United States is variously stated from 500,000 to 1,500,000. Their number, probably, is not less than 800,000, nor more than 1,200,000. The population of the Canadas in 1835, was at least one million.

The first Roman Catholics that came to this country, were from England, under Lord Baltimore, a Catholic nobleman, in 1634. They settled the State of Maryland, and, much to their honor, while some of the Protestant provinces were persecuting all those who differed from them on religious subjects, the Catholic Marylanders protected all sects that were moral and civil in their deportment.

The Catholics have, in the United States, 12 dioceses, 1 archbishop, 11 bishops, 341 clergymen, 22 colleges and other seminaries of learning for males, and 34 convents and academies for females.

The Catholics publish the following weekly papers: The *Boston Pilot*, Boston, Mass.; *New York Weekly Register and Catholic Diary*, and the *Truth Teller*, New York; *Catholic Herald*, Philadelphia, Pa.; *Catholic Telegraph*, Cincinnati, Ohio; *United States Catholic Miscellany*, Charleston, S. C.; and the *Shepherd of the Valley*, St. Louis, Missouri.

This Church claims to be the mother of all the Churches on earth, since the days of the apostles. If this is a fact, it must be acknowledged that this mother of all the faithful has had a great number of disobedient children.

At the time of the Reformation, 1517, papal power, or the power of the Pope of Rome, had acquired so great a spiritual dominion over the minds and consciences of men, that all Europe submitted to it with implicit obedience. At the present day the Roman Catholic religion prevails, more or less, in every country in Christendom. Its population is stated to exceed eighty millions. It is the established religion of Austria, France, Portugal, and Spain, and of thirteen other States in Europe.

The states of the Church, or the temporal dominions of the Pope of Rome, are at present confined to a territory of 13,000 square miles, with a population of 2,500,000, and a public debt of more than ninety millions of dollars. The present Pope is Gregory the XVI. He was born in 1765, and assumed the papal authority in 1831. The political power of the Pope of Rome is now regarded by all the European governments with perfect indifference, except as a matter of policy.

NOTE R.—SEVENTH DAY BAPTISTS.

The number of churches belonging to the Seventh Day Baptist General Conference, in 1835, was 42. Elders, 30; licentiates, 16; members, 4503. Five of their churches are in Rhode Island; one in Waterford, Ct.; twenty-seven in New York; three in New Jersey; three in Pennsylvania; two in Virginia; and one in Clark County, Ohio.

NOTE S.—SHAKERS.

This denomination is also styled the *Millennial Church*. Although celibacy is enjoined by the Shakers, upon their members, yet their numbers rather increase, by converts from the world.

There are fifteen Societies of Shakers in the United States, located in the following places: Alfred and New Gloucester, Me.; Canterbury and Enfield, N. H.; Shirley, Harvard, Tyngham and Hancock, Mass.; Enfield Conn.; Watervliet and New Lebanon, N. Y.; Union Village and Watervliet, Ohio; Pleasant Hill and South Union, Ky. The number of Shakers in the United States is about 6000.

This sect of Christians arose at Manchester, in England, about A. D. 1747. They derive their name from their manner of worship, which is performed by singing, dancing, and clapping their hands in regular time, to a novel, but rather pleasant kind of music. This sect was persecuted in England, and came to America in 1774. They first settled in Watervliet, near Albany, N. Y. They have, or think they have, revelations from heaven, or gifts from the Holy Spirit, which direct them in the choice of their leaders, and in other important concerns. Their dress and manners are similar to those of the Society of Friends; hence they are often called *Shaking Quakers*. They display great skill and science in agriculture, horticulture, and the mechanic arts; and their honesty, industry, hospitality and neatness, are proverbial. These people choose their locations with great taste and judgment. A *Shaker village* always presents a scene of beauty.

NOTE T.—SIX PRINCIPLE BAPTISTS.

Most of the Six Principle Baptists are found in Massachusetts and Rhode Island. They have about 30 churches, 12 ministers, and 2200 communicants.

NOTE U.—SWEDENBORGIANS.

Believers in the doctrines of Swedenborg are found in many of the States in the Union. In Maine, New Hampshire, Massachusetts, Rhode Island, New York, Pennsylvania, Maryland, Virginia, and Ohio, are 8 ordaining ministers, 10 priests and teaching ministers, fifteen licentiates, and 27 societies. There are 117 towns or places in the United States, where the doctrines of the New Jerusalem Church are received by some portion of the people.

The number of Swedenborgians in the United States, is about 5000. There are some societies of this class of Christians in England. In Sweden they are quite numerous.

The *New Jerusalem Magazine* is issued monthly, at Boston, Ms.

Emanuel Swedenborg, the father of this sect, was the son of a bishop of West Gothnia, in the kingdom of Sweden, whose name was Swedberg, a man of considerable learning and celebrity in his time. The son was born at Stockholm, January 29, 1688; and died in London, 1772. He enjoyed early the advantages of a liberal education, and being naturally endowed with uncommon talents for the acquirement of learning, his progress in the sciences was rapid and extensive; and he soon distinguished himself by several publications in the Latin language, which gave proof of equal genius and erudition. It may reasonably be supposed that under the care of his pious and reverend father, our author's religious instruction was not neglected. This, indeed, appears plain from the general tenor of his life and writings, which are marked with strong and lively characters of a mind deeply impressed with a sense of the divine Being, and of all the relative duties thence resulting. He was ennobled in the year 1719, by queen Ulrica Eleonora, and named Swedenborg, from which time he took his seat with the nobles of the equestrian order, in the triennial assembly of the States.

Baron Swedenborg had many eccentricities; but perhaps the most remarkable circumstance respecting him, was his asserting, that, during the uninterrupted period of twenty-seven years, he enjoyed open intercourse with the world of departed spirits, and during that time was instructed in the internal sense of the sacred Scriptures, hitherto undiscovered.

The General Convention was held in Boston, June, 1836. It was very fully attended, not only by ministers and licentiates, and delegates from societies, but also by other receivers from various parts of the country. All matters of a business nature were very harmoniously disposed of; and every thing else connected with the meetings appeared to be conducted in such a manner as to give general satisfaction. As the amount of business to be transacted by the Convention increases, it was observed with pleasure, that there was a growing disposition to leave mere speculations and theories of a general and abstract nature, and to come down into more simple and practical views.

NOTE V.—UNITARIANS.

The number of Unitarian Congregational Ministers in the United States is as follows, viz : In Maine, 10 ; New Hampshire, 15 ; Massachusetts, 122 ; Rhode Island, 3 ; New York, 10 ; Pennsylvania, 4 ; Georgia, 2 ; and one in each of the States of Connecticut, Maryland, Virginia, South Carolina, Kentucky, Ohio, and Missouri. Also, one in the District of Columbia—Total, 174. There are about thirty more congregations and churches, than stated ministers.

There are other large bodies of Christians in the United States, who adopt the sentiments of the Unitarians, without their distinctive name. The whole Unitarian population in the United States, cannot, at present, be given with any precision.

The *Christian Examiner* and the *Christian Register*, Boston ; the *Unitarian Monitor*, Concord, N. H. ; and the *Unitarian Essayist*, at Meadville, Pa., announce the sentiments of this denomination.



Most of the Unitarians in England, it is stated, adopt the sentiments of Mr. Belsham and Mr. Lindsey, two distinguished Unitarian theologians, of that country. Mr. Lindsey's creed is as follows :

"There is ONE God, one single person who is God, the sole Creator and Sovereign Lord of all things.

"The holy Jesus was a man of the Jewish nation, the servant of this God, highly honored and distinguished by him.

"The Spirit, or Holy Spirit, was not a person or intelligent being, but only the extraordinary power or gift of God, first to our Lord Jesus Christ himself in his life time, and afterwards to the apostles and many of the first Christians, to empower them to preach and propagate the gospel with success."

Mr. Belsham, in his creed, says, "God has commissioned his faithful and holy servant, Jesus of Nazareth, to teach the universal resurrection of the dead, and by his own resurrection to confirm and exemplify his doctrine."

"Jesus is indeed now alive. But as we are totally ignorant of the place where he resides, and of the occupations in which he is engaged, there can be no proper foundation for religious addresses to him, nor of *gratitude* for favors now received, nor yet of confidence in his future interposition in our behalf."

(See *Socinians* and *Humanitarians*.)

NOTE W.—UNIVERSALISTS.

The foregoing article was politely furnished the editor by the Rev. Thomas Whittemore, of Boston, and the Rev. L. R. Paige, of Cambridgeport, Mass., two distinguished clergymen of this denomination.

The following TABLE exhibits the statistics of the Universalists.

STATES.	Preach- ers.	Socie- ties.	Meeting Houses.
Maine,	29	101	32
New Hampshire,	32	72	15
Vermont,	25	80	31
Massachusetts,	67	90	49
Rhode Island,	2	5	2
Connecticut,	14	45	8
New York,	100	185	78
New Jersey,	1	3	2
Pennsylvania,	13	20	9
Maryland,	3	2	1
Ohio,	14	32	3
Indiana,	2	8	2
Kentucky, .....	..	1	1
South Carolina,	3	6	8
Alabama,	3	2	2
Lower Canada,	6	6	..
<i>4-10-1852 Preacher 512</i>	317	653	244

There are one or two societies in Virginia, N. Carolina, Georgia, Illinois, Michigan, Upper Canada, and Nova Scotia. The population of this denomination in the United States is about 500,000.

The government and discipline of the Universalist denomination, so far as it has yet been established on general principles, are republican and fraternal; in accordance with the mild, equalizing and affectionate principles of Christianity.

The smallest associations are those called *churches* and *societies*. These are formed by any number of believers in a vicinity, according to the laws of the State or Territory, or to the customs of the community, where there are no legal regulations on the subject. *Brother*, is the common and equal title of all the male members, as *sister* is that of the females. Where discipline is instituted among societies only, it is, as it should be, a *church* discipline, and conducted according to the rules laid down in the New Testament: particularly as recommended in Matt. 5: 23, 24.—7: 12.—18: 15—23; and the parallel passages.

The societies are sovereign and independent; competent to govern themselves, select and discharge their own officers and preachers. But for social purposes, and to promote unity and harmony among and with each other, in certain districts they unite themselves into associations and conventions.

Universalist Weekly Journals.—The *Christian Intelligencer and Eastern Chronicle*, Gardner, Me.; *Gospel Banner and Universalist Family Monitor*, Augusta, Me.; *Trumpet and Universalist Maga-*

zine, Boston, Mass.; *Universalist Watchman, Repository and Chronicle*, Montpelier, Vt.; *Christian Messenger and Philadelphia Universalist*, New York and Philadelphia, (simultaneously;) *Southern Pioneer and Philadelphia Liberalist*, Baltimore and Philadelphia, (simultaneously;) *Sentinel and Star in the West*, Philomath, Ind. A semi-monthly paper, called the *Christian Visitant*, is published at Utica, N. Y.

We copy the following from the *Trumpet and Universalist Magazine*, of June 4, 1836. It is by the Rev. HOSEA BALLOU, of Boston, in answer to the question,

Who are Universalists?

There seems to be an evident propriety in calling all who believe in the final holiness and happiness of all mankind, Universalists. There appears no good reason why those who believe in a limited punishment, in the future state, should have a less or a greater claim to be called Universalists, than those who entertain a hope, that all sin and misery end when the functions of life cease in the mortal body. As they both agree in the belief that God is the Saviour of all men, if this belief entitle one to the name of Universalist, of course it gives the other the same title. The Rev. John Murray was called a Universalist, and he called himself by this name, although he admitted there might be suffering hereafter, in consequence of blindness or unbelief. It is true, he did not allow that the sinner was punished for sin either here or in the future world, in his own person, because he maintained that the whole penalty of the divine law, for the sin of the whole world, was suffered by the Lord Jesus, as the head of every man. He allowed, notwithstanding, that the natural consequences of sin would inevitably follow transgression, as we see is the case by every day's observation. So likewise was the Rev. Elhanan Winchester called a Universalist, and he called himself so, although his views respecting a state of retribution, and the sufferings to which the wicked in the world to come will be subjected, were widely different from those entertained by Mr. Murray. Mr. Winchester believed in a place of material fire and brimstone, where the wicked would endure a torment as intense as has been represented by those Christians, who believe in endless misery. But as he believed, that all these sufferings will end, though they might continue for many thousand years, and that those miserable wretches will at last be subdued and reconciled to the divine government, and be happy, he was denominated a Universalist.

The Rev. Dr. Huntington is ranked a Universalist, equally with those who have been named; but he believed in no punishment hereafter, being Calvinistic in his views of the demerit of sin, and of the atonement made by Christ.

From the commencement of the denomination of Universalists in this country, there has been a difference of opinion respecting the doctrine of rewards and punishments, among both the clergy and the laity belonging to the connexion. But this difference was not

considered, in those times, a good reason for a distinction of either name, denomination, or fellowship. All united in the cheering hope, that in the fulness of the dispensation of times, sin will be finished, transgression ended, and all moral intelligences reconciled to God, in true holiness and everlasting happiness. A view so grand and glorious, so full of comfort, of joy, and of peace, and so triumphant, was sufficiently powerful to draw together all who enjoyed it, and to hold them together as a denomination distinct from all those who hold the unmerciful doctrine of endless punishment.

When the general Convention of the New England States, professing the doctrine of Universal Salvation, appointed a committee to draft articles of faith and a constitution, by which it might be known and distinguished from other religious sects, care was taken to appoint on that Committee, brethren whose views differed respecting the subject of a future state of rewards and punishments. The worthy and fondly remembered brother Walter Ferriss, who penned that instrument, was a believer in future rewards and punishments; but he so wrote that confession of faith as to comprehend the full belief of Universal salvation, without making any distinction between the belief of future punishment, or no future punishment. And it is well remembered, that this circumstance was, at the time of accepting the report of the Committee, viewed as one of its excellencies.

It seems improper to give so much weight to different opinions, which differ not in principle, but in circumstances only, as to constitute them walls of separation and disfellowship. If one believe that all misery ends with this mortal state, and another believe that it may continue twenty years after, and then come to an end, is there any real difference as to principle? All believe that our heavenly Father holds all times and seasons, and all events in his own power; and that he worketh all things after the counsel of his own will. And moreover all believe that God will have all men to be saved and to come unto the knowledge of the truth. This constitutes us all Universalists; and calls on us to keep the unity of the spirit, and to walk in the bonds of peace.

H. B. //

BIBLE SOCIETIES.

The American Bible Society was formed in Boston in 1816. The seat of its operations, is in the City of New York. It has a Board of thirty-six Managers, all laymen, belonging to several religious denominations. The printing and binding establishment is on an extensive scale, and on the most economical principles. Auxiliary Societies are established in every part of the country. The funds of this Society are derived from the sale of the Scriptures, donations, subscriptions, life-memberships, legacies, &c. The receipts of the Society, from its commencement to May 1, 1835, amounted to \$1,404,009. Since the organization of the Society, to May, 1835, 1,767,936 copies of Bibles and Testaments, in various languages have been issued, and circulated in various parts of the globe, WITHOUT NOTE OR COMMENT.

The *British and Foreign Bible Society* was formed in London, in 1804. Its receipts in thirty years, amounted to \$9,844,589. During that period, it issued 3,549,356 Bibles and Testaments, in one hundred and fifty-eight languages.

THEOLOGICAL SEMINARIES IN THE UNITED STATES.

NAME.	PLACE	Denomina- tion.	Com. opera- tion.	No. Prof.	Stud. in 1894—5.	No. edu- cated.
Bangor Theolog. Seminary,	Bangor, Me. ...	Cong.	1816	3	27	62
Theological Seminary,	Andover, Mass. .	Cong.	1808	5	152	672
Divinity School,	Cambridge, " .	Cong. Unit.	1824	3	36	100
Theological Institution, ..	Newton, " .	Baptist, ...	1825	3	53	31
Theol. Dep. Yale College,	New Haven, Ct.	Cong.	1822	3	53	113
Theol. Insti. of Conn.	E. Windsor, " .	Cong.	1834	3	17	
Theol. Ins. Epis. Church, .	New York, N. Y.	Prot. Epis.	1819	6	80	200
Theol. Sem. of Auburn, ..	Auburn, " .	Presbyt. .	1821	4	56	190
Ham. Lit. and The. Inst. .	Hamilton, " .	Baptist, ...	1820	4	38	124
Hartwick Seminary,	Hartwick, " .	Lutheran, .	1816	2	3	
The. Sem. Dutch Ref. Ch.	N. Br'wick, N. J.	Dutch Ref.	1784	3	24	
Theol. Sem. Pr. Ch. U. S.	Princeton, " .	Presbyt. .	1813	5	140	714
Sem. Luth. Ch. U. S.	Gettysburg, Pa.	Evang. L. .	1826	2	25	
German Reformed,	York, " .	G. Ref. Ch.	1825	2	20	
West. Theol. Seminary, ..	Allegheny T. " .	Presbyt. .	1828	2	29	
Theological School,	Canonsburg, " .	Asso. Ch. .	....	1	..	
Theological Seminary,	Pittsburg, " .	Asso. Ref. .	1828	1	19	
Epis. Theol. School of Va.	Fairfax Co. Va. .	Prot. Epis.	....	2	39	65
Union Theol. Seminary, ..	Pr. Ed. Co. " .	Presbyt. .	1824	3	35	76
Virginia Baptist Seminary.	Richmond, " .	Baptist, ...	1832	3	58	
Southern Theol. Sem.	Columbia, S. C.	Presbyt. .	1829	3	22	
Theological Seminary, ...	Lex'gton, " .	Lutheran, .	1832	2	1	14
Furman Theol. Seminary, .	High Hills, " .	Baptist, ...	....	2	..	30
South West. Theol. Sem.	Maryville, Ten.	Presbyt. .	1821	2	22	62
Theological School,	Lexington, Ken.	Prot. Epis.	1834	3	8	
Lane Seminary,	Cincinnati, Ohio,	Presbyt. .	1829	3	42	
Theol. Dep. Ken. College,	Gambier, " .	Prot. Epis.	1828	.	11	
Theol. Dep. W. Res. Col.	Hudson, " .	Presbyt. .	....	.	3	
Theological School,	Columbus, " .	Lutheran, .	....	.	..
Granville Theolog. Dep. ..	Granville, " .	Baptist, ...	1832	1	30	
Indiana Theol. Seminary, .	S. Hanover, In. .	Presbyt. .	....	2	10	

PROGRESS OF CHRISTIANITY.

M. Laffon de Ladebat, of France, computes the number of Christians, in each century, since the Christian era, as follows :

1st century,	500,000	10th century,	50,000,000
2d "	2,000,000	11th "	60,000,000
3d "	5,000,000	12th "	70,000,000
4th "	10,000,000	13th "	75,000,000
5th "	15,000,000	14th "	80,000,000
6th "	30,000,000	15th "	100,000,000
7th "	25,000,000	16th "	125,000,000
8th "	30,000,000	17th "	155,000,000
9th "	40,000,000	18th "	200,000,000

Since the commencement of the nineteenth century, the number of Christians has increased, with great rapidity, in all parts of the world.

SALARIES OF THE CLERGY.

The salaries of the Presbyterian, Baptist, Congregational and Episcopal Clergy in the United States, in the most populous towns, vary from \$1000 to \$3000 a year. Few receive more than \$2000. In common country towns, these salaries vary, according to the size of the town, or its parochial duties, from \$400 to \$1000. The majority of clergymen in country towns receive less than \$600 a year.

The travelling preachers of the Methodist Episcopal Church, receive, annually, \$100, with board and travelling expenses; \$100 for their wives; \$16 for each child under seven years old, and \$24 for each child, from seven to fourteen years of age.

The preachers of the Methodist Protestant Church receive annually, \$100 without a wife, and \$200, if married.

In the Northern and Middle States the salaries of the clergy, generally, are higher than in the Western and Southern States. In the States of Georgia, Alabama, Mississippi, Tennessee and Indiana, the compensation to the Baptist and Presbyterian ministers is very small.

The preachers among the Friends receive no compensation for their services, if they are able to support themselves.

The salaries of the clergy in the United States, are raised either by taxes on property, rents of pews, voluntary subscriptions or contributions; or, as it frequently happens, by the income of funds appropriated for that purpose.

"In all the States the support of religion is now left entirely to the voluntary choice and good will of the people. No person is compelled to join, or be classed with, or associated to any religious association, church, or congregation, or (without having previously given his consent,) to pay for the support of ministers of religion, for the maintenance of public worship, or for the building or repairing of churches."

We copy from a recent publication, the *Cyclopedia Americana*, the following article on

CHURCH REVENUES.

From the following table, which shows the annual amount of the income of the clergy in all parts of the Christian world, it will be perceived that the revenue of the English clergy is greater by forty-four thousand pounds, than that of all the other clergy in the

world ; while the number of hearers attending on their ministry, compared with the aggregate number belonging to the churches in other nations, is as *one to thirty-two*.

	<i>Amount.</i>	<i>Hearers.</i>
French, Catholic and Protestant Churches,	£1,050,000	30,000,000
United States,	776,000	9,600,000
Spain,	1,000,000	11,000,000
Portugal,	300,000	3,000,000
Hungary, Catholics,	220,000	3,000,000
" Calvinists,	63,000	1,050,000
" Lutherans,	26,000	650,000
Italy,	776,000	19,391,000
Austria,	950,000	16,918,000
Switzerland,	87,000	1,720,000
Prussia,	527,000	10,563,000
German small States,	765,000	12,765,000
Holland,	160,000	2,000,000
Netherlands,	105,000	3,000,000
Denmark,	119,000	1,700,000
Sweden,	238,000	3,371,000
Russia, Greek Church,	510,000	34,000,000
" Catholic and Protestant,	480,000	8,000,000
Christians in Turkey,	180,000	6,000,000
" dispersed elsewhere,	520,000	21,000,000
	<u>£8,852,000</u>	<u>198,728,000</u>
England, Wales and Ireland,	£8,896,000	6,400,000
Income of all the clergy of other nations besides,	8,852,000	
Balance in favor of the English clergy, ..	£44,000, or \$211,200.	

CHRISTIAN MODERATION.

Bishop Hall remarks, "There is nothing in the world more wholesome or more necessary for us to learn, than the gracious lesson of Christian moderation, without which, in very truth, a man is so far from being a Christian, that he is not himself. This is the centre wherein all both divine and moral philosophy meet ; the rule of life ; the governess of manners ; the silken string that runs through the pearl chain of all virtues ; the very ecliptic line under which reason and religion move without any deviation, and therefore most worthy our best thoughts ; of our most careful observance."



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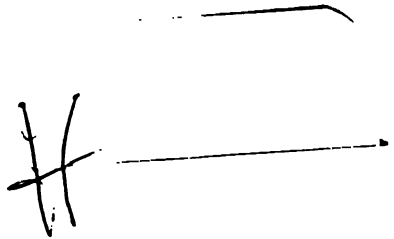
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